

**GODLY**

**Devotions upon**

*Lords prayer, the Lords*

*and ten commandments*

*with many other*

*prayers and exercises*

*gathered by the*

*Church of England*

*in the year*

*1552*

*The Church of England*

*in the year*

*1552*

*Printed by*

*Thomas*





# TO THE READER



But had the  
 reader) such  
 meditations, prayers  
 & other exercises, of  
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to lift vp our dulled hartes to a more  
frequent inuocation of Gods holy  
which, how far it is fro that it shoulde  
be in vs, and what need we haue ther  
of: if our dead senses can not feel  
heer may we see & perceiue, Heer may  
we learne to flee vnto God by prayer  
that we run not on stil with this vn  
thankfull world in to forgetfulness  
his great benefites pointed vppon  
especially for the libertie of his gose  
which we (in much mercy restored  
vnto vs againe) so vnthankfully receiue  
so vngodly neglect, so wickedly abuse  
God graunt his good spirit to moue  
in vs this good woork, to look abo  
vs in time, to consider our state past  
present, as in deed we haue great cause  
to doo, & so with prayer flee vnto God  
to preuent the plagues that are at  
least with double moe we finde the  
ter end worser then the beginning.



FINIS

# Instructions to be observed con- cerning Prayer.

There be 9. things that pertaine  
to the knowledge of true prayer.



First to knowe what  
prayer is. Second-  
ly How many sortes  
of Prayers there be.

Thirdly, the necessity of Prayer.

Fourthly, to whom we ought to

pray. Fifthly, by whom we must

pray. Sixthly, where to pray. Sev-

enthly, what to pray. Eighthly,

the excellency of prayer. Ninthly,

what we must do that

our prayers may be heard.

¶ What prayer is.

## A godly meditation

**P**raier is a simple vnfa-  
ned, humble and ardent o-  
pening of the hart before  
G O D, wherein we either aske  
thinges needful: or giue thanks  
for benefits receiued. Paull in  
first to Timothe. 2. Chap. calleth  
it by foure sundry names in one  
sentence, to witte, praier, suppli-  
catiō, intercessiō & thāks giuing  
In Latin. Deprecatio, Obse-  
cratio, Intercessio, et gratiarū actio  
Wherof the first is for the auoy-  
ding and p̄uenting of euil, the  
second is an earnest and seruel  
calling vppō God for any thing  
the third is an intercession for  
ther, the fourth is a praising

of the Lords praier)

God for thinges receiued.

There be 2. maner of wayes  
how we should pray.

2. First publikly, and that is  
called comō praier where y peo-  
ple are assembled together, pray  
all w<sup>th</sup> one hart & minde, & pziuatly  
as when men pray alone, and y  
is called pziuat prayer, and both  
bothe these two are allowed be-  
foze God: y scripture bereth testi-  
mony by y example of all the ho-  
ly men and women befoze and  
after Chryste.

Of the necessitie of prayer.

There be fitt thinges that pzo-

## A Godly meditation

uoke vs to pray, first the com-  
maundemēt of God, secondly sin  
in vs, which driueth vs of neces-  
sity to god for succor, life & mercy,  
thirdly our weak nature (beeing  
vnable to do any good) requireth  
praier to strengthen it, even as a  
house requireth pꝛincipall pillars  
for the vpholding of it, fourthly  
the subteltie of the Ennemy,  
(who pꝛiuily lurketh in y<sup>e</sup> inward  
partes, waiting to ouerthrow  
vs even in those things which  
we think to be best don) stirreth  
vs vehemently ther vnto.

To whome we ought to pray.

4. Three things do assuredly p

## Of the Lords praier.

3

Comme to him that must be praised  
unto, first that he hath such eares  
that may heare all y<sup>e</sup> world at once,  
secondly that he is in all places  
at once, thirdly that he hath such  
power that he is able to help, and  
such mercy that he wil deliuer,  
that is none but God.

By whom we should pray.

Christe only is the way by  
whom we haue free access unto  
the Father and for whome our  
praers are accepted (our infirmi-  
ties notwithstanding) without  
whom all our praers are abso-  
lute.

Where to pray & what to pray

## A godly meditation,

6. As touching the place where we should pray, seeing all places are one, there is none forbidden: onely the common Praier must be made in what place so ever congregation of Christe doo assemble.

7. What to pray: lyeth in the necessitie of euery man, & for as much as we need bothe spirituall and corporall thinges: wee may boldly aske them bothe. For to aske spirituall gifts it is profitable & commaunded: so to aske corporall: it is necessary and allowed.

Of the excellency of Praier.



of the Lords praier. 4

The worthines of praier consisteth in ij. thinges, in the dignity of the Commaunder who is God the fountaine of all goodnes, who also commaundeth onely good thinges, and in þ. effect that followeth it, which is the obtaining of whatsoeuer wee desire faithfully according to the will of God.

What to doo that we may be heard.

1. First we must put of our owne rightuousnes, pride, and estimation of our selues: and put on Christe w<sup>th</sup> his righteousnes,

second

of the Lords praier.

secondly, an earnest faith and  
uent loue, with the putting of  
rancour, malice and enuye is  
quired, finally true repen  
taunce knitteth vp the  
knot, for in it are con  
fayned all the  
Vertues be  
foze na  
med.

*J. Bradford.*

# *Meditation* of the Lords prayer.

## Our Father,



Dost good Lord,  
which madest hea-  
uen & earth, & sea  
and all y<sup>e</sup> is ther-  
in, together with  
thy dearely belo-  
ued sonne Iesus Christe, & with  
thy holy spirit, Thou the same  
god which openedst thy self to  
adam by thy promise. Thou the  
god of Abraham, Isaac and Ja-  
cob. Thou which broughtest thy  
people of Israell forth of Egypt  
a mighty hād and stretched out

of the Lords praier:  
power. Thou which gauest thy  
law vppon mount Sinai. Thou  
which spakest by thy prophets,  
last of all in these latter dayes  
thy dærely beloued sonne Iesu  
Christe whōe thou wouldest thou  
be made a second Adam, that  
by thy first we ar childre of wrath  
carnall and full of concupiscēce  
so by him we might be made  
dzen of grace and spirituall,  
communicating with him thy  
qualitie, merites, vertues,  
grace of his fleshe, through  
operation of the holy spirit,  
be communicated with his  
substance of our fleshe in  
wombe of thy virgyn Mary, by  
the holy spirit and the word of God.

## A Godly meditation 6

operation of the same holy spirit  
being p<sup>r</sup>iblessed for which was  
promised to Adam, Abraham, Isaac,  
Jacob, & David, which should  
crush the Serpents head, which  
should bring the blessing on all  
nations, which should reigne o  
ver thy house for ever, & might  
fully overcome thine and our e  
nemies, as in deed he did by his  
incarnation, natiuitie, circumci  
sion, exile, baptism, fasting, temp  
tation, doctrine, deeds, miracles,  
tearings, agonies, bloody p<sup>r</sup>ai  
sion, passion, death, resurrectio, and  
ascension, & yet he still doeth by his  
meditation & intercession for us  
and at the length he will ex  
p<sup>r</sup>ect

of the Lords prayer. A  
partially accomplished by his  
coming to Judgement, which  
be suddenly in the twinkling  
an eye, in the blast of a trumpet  
and shout of an Archangel, when  
he shall be seen with thousands  
of Saints and innumerable thou-  
sands of Angelles, all the whole  
world being on fire, and all peo-  
ple that ever were or shall be  
standing before his tribunall  
judgement seat to receive an award  
of that they have done in this  
world, he it god our father (Alas  
this God which we hold right  
true, true, true, pure, right  
mighty, most excellent, dignified,  
a father of light and right and  
right

vpon the lords prayer  
righteousnes &c. wouldest thou  
which am borne in sinne and  
conceiued in iniquitie, which by  
nature am a childe of wrath for  
my hart is so vnsearchable euil  
that out of it springeth corrupt  
concupiscence, so y<sup>e</sup> the inclination  
therof is prone to euil allwayes  
then from my youth by, that my  
vnderstanding & mind is so dark-  
ned, that I cannot perceiue those  
things that be of God of my self.  
And by all the wisdom which I  
receiued from Adam naturally  
or other wise attaine by labour  
or study before regeneration: I  
can not thinke a good thought,  
nor much lesse with it or consent in

A godly meditation.  
to it, and least of all do it. Which  
(I say) yet wouldest I be  
such a one, in whom dwelleth  
tinuall enmitie against thee, that  
I which am nothing but sin  
and one that doth euil allwaye  
before thee, should call thee and  
beleue thee this God and father  
of our Lord and Sauour Iesu  
Christe to be in very deed my  
father, that is, I wouldest I should  
be most assured, that thou of thy  
owne good will (which thou dost  
beare to me be fore I was, &  
before the World was) hast  
Christe chose me to be thy child  
and through him art become  
most louing father, from whom  
I am



vpon the Lords prayer

3

should looke for all good things  
and be moste certainly perswa-  
ed, that looke how much thou  
art more then man: so much thy  
loue and fatherly prouidence to-  
wards me passeth y<sup>e</sup> loue & prou-  
idence of any father towards his  
childe, in louing me, caring how  
to helpe me, prouiding for me,  
nourishing me, & helping me in  
all my needs. So certain y<sup>e</sup> woul-  
d haue me to be of this minde,  
to dout of it, dooth moste displea-  
se thee & dishonour thee, as either  
thou were not true: or not able to  
doe these things, or els becauseth  
that my father in respect of thy  
goodnes in christe only, but

15. y.

all

8      **A Gobly meditation**  
also in respect of my woorthynes  
and deserts. And that I shoul  
not wauer or doubt of this the  
thou art my deere father & I th  
childe for ever thzough Iesu  
Christe: it is required in the fir  
commandement, which saith  
am the Lord thy God, thou sha  
haue none other Gods but me.  
I gaine thy sonne doth here  
maund me to call thee by the n  
of Father, mozeouer in the fir  
article of my beleefe I profes  
the same in saying, I beleue  
God y father almightie. Beside  
this ther are many other thing  
to confirme me herein, as the c  
ation & gouernment of the wor  
general

## A godly meditation.

generally, and of euery creature  
particularly, for all is made and  
kept for man & so for me, to serue  
my commoditie, necessitie &  
monition. Again the creation  
of me, in y<sup>e</sup> thou haste made me  
after thie Image, hauing a reason-  
able soule, body, shape &c. where  
mightest haue made me a tode,  
a serpent, a swine, deformed, fra-  
cke &c. Moreover thy wonder-  
ful cōseruation, nurishing and ke-  
eping of me hetherto in my infan-  
cy, childhood, youth &c. All these  
(say) should cōfirme my faith of  
thy fatherly loue. But of all thi-  
ngs the opening of thy self by thy  
word & promise of grace, made

Wij.

after

## A godly meditation.

after mans fall, first to A<sup>d</sup>am  
then to Abraham, Isaac, Jacob  
and so to other, being published  
by the prophets frō time to time  
& last of all accomplished by the  
deere sonne Iesus christe, in wh  
thy promises are yea and Amen  
Thy opening of thy selfe thus  
(say) in and by Ch<sup>r</sup>iste, is the mo  
cheefe & sure certificat, that thou  
art my father for his sake, and  
thy deere childe, although of my  
self I am mo<sup>st</sup> vnworthy. For  
thou (according to thy promise)  
hast not spared thy deere sonne  
Iesus Ch<sup>r</sup>iste, but giue him the  
death of the crosse for my sinne  
Thou wouldest he should be my

of the Lords praier. 10

fleshe of our fleshe, and blood of  
our blood in the wombe of the  
virgin Mary, by the operation  
of the holy Scripture that we by  
the working of the same spirit,  
thzough the merits of his fleshe  
and blood, might be made fleshe of  
his fleshe and blood of his blood,  
that is as he hath the substance  
of our fleshe and blood: euē so we  
might haue and for euer enioy in  
him and thzough him, the quali-  
ties, vertues and gifts of righte-  
ousnes, holynes, innocency, im-  
mortalitie, & glory, wherewith  
he hath endued our nature in his  
owne person for vs all, that as  
in faith & hope we haue the

B.iiij.

same

of the Lords praier.

Praie: so in his cōming we might  
fully enioye them in very heade  
foz then shall our bodyes not  
byle: be like to his glorious body.  
Herin apeereth thy loue, not that  
wee loued thee: but that thou lo-  
uest vs, & hast giuen thy sōne for  
vs. Herin dost thou comment  
vnto vs thy loue, that when we  
were yet sinners: Chziste thy de-  
r sōne dyed for vs, so that nothing  
should seperat vs from thy love  
in Chziste Iesus, neither death  
nor hūger &c. Foz if whē we were  
enemies, we were reconciled vnto  
thee by the death of thy sōne  
much moze we being reconciled  
shalbe saved by his life. And the

should not doubt hereof, but  
 certtainely be perswaded all this  
 certtaineth to me, where I might  
 haue been bozne of Turkes: loe  
 thou wouldest I should be bozne  
 of Christian parents, brought in  
 to thy church by baptisme, which  
 is the Sacrament of Adoption, &  
 requireth faith as well of remis-  
 sion of my finnes: as of sanctifi-  
 cation & holynesse, to be wrought  
 in mee by thy grace and ho-  
 ly spirit. Where I might haue  
 been bozne in an ignorant time  
 and regio: thou wouldest I should  
 be bozne in this time and region  
 wherein is more knowledge reue-  
 led, then euer was here or in ma-  
 ny

A godly meditation.  
mye places is. Where I mi  
haue been of a corrupt iudgement  
and entangled with many  
rours: loe thou of thy goodnes  
as thou hast reformed my Iud  
ment: so dost thou keepe it, and  
now for y<sup>e</sup> same iudgements loe  
dost vouchsafe somewhat by  
Crosse to trye me. By all wh  
things I should cōfirme my fa  
of this, that thou alwaies ha  
been, art and wilt be for ever  
deere father, in respect wherof  
should be as certain of saluati  
of y<sup>e</sup> enheritance of heauen for  
uer: so be thākfull, cast my wo  
care on thee, trust on thee,  
call on thee with comfort and



of the Lords prair. A 12

in hope for all things that I  
want. For in that thou haste gi-  
uen to me this benefit to be thy  
hilde undeserued, vn desired on  
my behalfe, simply and only in  
respect of thine owne goodnesse &  
grace in Chyiste, lest at any time  
I should doubt of it: how should  
I but hope certainly that nothing  
profitable to me can be denied in  
that thy power is infinite: For  
thy good will is declared in ac-  
cepting me: so no thing can be fi-  
nally wanting me, which may  
make for my weale (for y<sup>e</sup> should  
suppose thy power to be almighty  
) in y<sup>e</sup> thy wil is so bounteous,  
alredy declared, where as my  
beliefe

## A godly meditation.

beleef requireth to beleue in the  
the father allmightie, in cōsider  
tion wherof: I should in all thing  
behaue my self as a childe, reioice  
in thee, praise thee, truste in thee,  
feare thee, serue thee, loue thee,  
call vpon thee &c.

But alas how heauy harted am  
I: How vnthankful am I: How  
full of vnbeleefe, and doubting  
this thy riche mercy: How little  
do I loue thee, feare thee, cal vp  
thee: O be mercifull vnto me  
forgiue me good father for thy  
owne sake & graunt me the spirit  
of thy childe, to reuele thy self  
vnto me, and Iesus Christe thy  
deere sone our Lord, by whose  
shed

**A godly meditation. 13**

thou hast made thy childe, that I may  
truly knowe thee, hartily loue  
thee, faithfully hange vpon thee  
in all my needs, with good hope  
all vpon thee, render faithfully  
this honour to thee, that thou art  
my God & father, and I thy deere  
childe through thy grace in Chri  
ste and so alwaies be eduied with  
an assured hope of thy goodnesse,  
and a faithfull obedient hart in  
all things to thy holy wil.

At thy hands and from thee  
as I must looke for all things: so  
come I vnto thee and pray thee to  
giue me these things which thy  
deere childe haue, and thou re  
quiest of me, that I might come  
and

A godly meditation.

come and aske the of thee as now  
I doe through Iesus Christ  
Lord.

As by this word [Father] I am  
taught to glory of thee & in thee  
& all that euer thou hast, for I am  
wholy mine, my lord, my God  
my father, so by this word [our  
I am taught to glory of all thy  
good, that all and euery of thy ser-  
uants that euer were, are, and  
shall be, had, haue, and shall haue  
For now I am taught to believe  
that thou hast called me into the  
communion of thy church and peo-  
ple whom herby I perceiue thou  
hast commanded, to be careful  
for me, as for them selues, and

vpon the Lords praler 14

all their prayers to be as mine  
of me, as of them selues. **A**  
in as by this worde [father] I  
am taught to remember & reuer  
duty I owe to thee wards,  
with, loue, feare, obedience &c. So  
by this word [one] I am taught  
my duty towards thy people, to  
be carefull for them, and to take  
their sorow, pouertie, and afflicti  
as &c, as myne owne, and ther  
fore to labour to helpe them in  
heart and hand, after my vocation  
and hability, vtterly abhorring  
pride, self loue, arrogancy and  
contempt of any: by reason wher  
of, I haue great cause to lament  
and to reioyce. To lament be  
cause

A Godly meditation  
cause I am so farre frō confu-  
ratio, much more frō doing  
dutie to thy people in thought  
wordes, or deeds. To reioyce  
cause I am called of thee, and  
red in the blessed Societie of  
saints, & made a member & citi-  
zen of the heauenty Jerusalem, &  
cause thou hast giue in commu-  
nion to all thy church to be  
careful for me, as for thē selue.  
But alas how farre am I  
from? As I am guiltie of vn-  
thriftines for this thy calling me  
to the blessed communion of  
deere Sonne and Church, yet  
thy selfe: so am I guiltye of  
loue, vnmmercifulnes, pride, and  
gaile

of the Lords Prayer. A 15

conscience, forgetfulness, contempt of  
my children, for else I could not  
ought to be otherwise affected & other  
myce. I do labour then I do. Oh be  
and mercifull unto me good Father,  
ie of me giue me, & graunt for Christs  
& others sake, that as my tongue soundeth  
m, & as word [Our] so I may in  
mune heart feelee y true ioy of thy blessed  
to be in communion, and the true love &  
e selow passion which the childre haue  
I haue feele towards their brethren,  
on this I may reioice in all trouble in  
g me of y ioyful communion y I  
of my deny my self, to honour thy  
h, yet I doze vpon earth, & I desire  
e of I to do their good for thy sake  
be, and though Iesus Christs our lord I  
gale

C.

come

**A** Godly meditation  
come only to thee to giue me that  
which I can not nor man nor  
els where haue, and thou requi-  
rest it of me, y therfore I shoulde  
as thy childe come and craue it  
to thy Glory.

**V**Which art in heauen.

**A** By these wordes [Our fa-  
ther] I am taught to glory  
and reioyce for the blessed com-  
munion which I am called to  
thee dear father, with thee Christ  
and with thy holy church: so all  
so am I here taught by these  
wordes [which art in heauen] to  
reioyce in respect of the place  
blessed



blessed Joyes, wherunto at the  
length in thy good tyme I shall  
come. For now I may perceiue,  
that as Heauen is thy home: so  
is it mine also, beeing (as I am)  
thy chyld through Chyste, al-  
though heere for a time I am bo-  
dily on earth and in miserie.

Againe by these words [which  
art in heauen] I am admonished  
only to discerne thee from earth-  
ly fathers, and to knowe how  
that thou art almightie, present  
in all places, and of mosse pow-  
tie, to condemne thereby my faith  
to be prouoked the more to feare  
thee, to Reuerence thee &c. But  
also I am admonished to Judge

C. y.

of

**A Godly meditation**  
of thy fatherly loue by heauenly  
benefits; and not by Corporall  
simply and alonely: for often ti  
mes the wicked prosper more in  
the world, & haue more worldly  
benefits, then thy chilozen. So  
that by this I see thou wouldest  
pull vp my mynde from Earth  
and earthly thinges: to Heauen  
and heauenly thinges, and that  
I should see farther by Corporall  
benefits, thy Heauenly Proui  
dence for me. For if thou place  
me thus on earth and thus blesse  
me as thou dost and hitherto  
hast done from my youth vp, in  
that thou art nothing so carefull  
for my Body as for my Soule,  
how

Of the Lords Prayer. 17

how should I but think much of  
thy providence for it in thy home  
where is such glory, as the eye  
hath not seene &c. of which things  
these corporall benefits of thine  
given me on Earth should be as  
it were inductions, and the taking  
of them away, admonitions to  
be more mindfull of Perma-  
nent things, and lesse mindfull  
of Transitory things.

By reason herof I have great  
cause to lament, and to reioice,  
To lament: because I am so earth-  
ly minded, so litle desirous of my  
home, so vnthankfull for thy pro-  
vidence, and Fatherly beneuolence  
on here on earth. To reioice be-  
cause

an. sol. C. ij. cause

A Godly meditation  
cause of my home, and the great  
glozy therof, because thou dost  
so provide for me heere, because  
thou dost so correct and chasten  
me &c. But alas I am altogether  
a wretch, earthly and unthank-  
ful, not only for these corporall  
benefits, health, riches, friends,  
fame, wisdom &c: for thy fa-  
therly correction, sickness, temp-  
tation &c: but also for thy hea-  
venly benefits, for Christe Je-  
sus, for the promise of thy spirit,  
for thy gospell &c. Yea even for  
heaven it self and thy whole glo-  
ry, as the Israelites were for the  
land of Canaan, & therefore ne-  
ver enioyed it but perished in the  
wildernes.

vpon the Lords praier. 18  
wildernes. I am proud in prof-  
peritie and forget thee, waring  
secure and careles &c, I am im-  
patient in the crosse, and to much  
consider worldly discommoditie.  
Oh deere father forgive me, for  
thy Chyistes sake all mine un-  
thakfulnes, loue of this worlde,  
contempt and obliuio of thy hea-  
uenly benefits, and graunt me  
thy holy spirit, to illuminate the  
eyes of my minde with the light  
and liuely knowledge of thy pre-  
sence, power, wisdome, and good-  
nes in thy creatures, but speci-  
ally in Chyiste Ies<sup>us</sup> thy sonne, & so  
by the same spirit enflame mine  
affections, & I may desire nothing  
D.iiij, in

21 A godly meditation.  
in earth but thee, and to be pre-  
sent with thee, that my conuerſa-  
tion may be in heauen continually.  
From whence graunt me still  
to look for the lord Jeſu, to make  
this my vile bodie like vnto his  
own glorious & immortall body  
accordig to his owne power, by  
which he is able to do all things.  
As thou haſt giuen me to be thy  
Childe: ſo I pray thee giue me  
theſe things which be the proper-  
ties of thy Children giuen from  
thee in thy good time.

Halowed be thy name.  
Thy name is that whereby thou  
art knowne, for names ſerue  
to diſcerne, and knowe one  
thing

thing from an other. Now thou  
 gh y art knowne by thy creatur  
 es: yet in this our corrupt estate,  
 they serue but to make vs excu  
 ses. Therefore properly, moste li  
 uely & cōsoztably y art knowne  
 by thy holy word, and specially  
 by thy promise of grace, and free  
 pardon, and receiuing vs in  
 to thy fauoure for Christe Iesus  
 sake. For the which goodnes in  
 Christe thou art praised & magni  
 fied, according to thy name, that  
 is, so much as we knowe thee in  
 Christe: we magnifye thee and  
 praise thee, which here thou cal  
 lest halowing or sanctifying, not  
 that thou art y more holy in respect

**A Godly meditation**  
of thy self: but in respect of men  
who the more they knowe thee  
the more they can not but sancti-  
fy thee, that is, they can not but  
as in them selues by true fayth  
loue, feare, and spirituall ser-  
uice, honour thee: so also in their  
outwarde behaviour and wor-  
des, they can not but live in such  
sorte, as other seeing them, may  
in and by their holines and god-  
ly conuersation, be occasioned  
as to knowe thee: so to sanctify  
thy name accordingly. And ther-  
fore thou settest forth here  
to me what is the Chiefe and  
principall wish and desire of the  
childe and people, namely, that  
thou



Of the Lords prayer. 20

Thou in Chyriste mightest be true  
knowne and honored, bothe  
of them selues, and of others in-  
wardly and outwardly. By rea-  
son wherof, easely a man may per-  
ceive by the contrary, that y<sup>e</sup> grea-  
test sorowe & greefe that thy peo-  
ple haue: is that they haue bene  
ignorantly led in the false religiō  
wicked conuersatiō. Against y<sup>e</sup>  
which they pray and labour dili-  
gently after their vocations, as  
they for the obtaining of y<sup>e</sup> others,  
bothe to others and to thē selues  
to take no small paine in pray-  
er, studie, and godly exercise. By  
reason hereof I see that I am far  
from this desire and lamentation,  
which

A godly meditation.  
which is in thy Childzen. I  
mine ignorance of y<sup>e</sup> true know-  
ledge of thee and thy Name, so  
els it had not needed thee, for  
thy word to haue reueled thy  
self. I see also mine ignorance  
of the excellencie of the same, so  
els wouldest y<sup>e</sup> not haue tolde  
that the sanctifying of thy name  
is y<sup>e</sup> cheefest thing thou requirest  
of every man. Againe I see my great  
want of holines, for els thou  
wouldest not to teach me, to  
pray for y<sup>e</sup> I want not more  
I see my great peruersitie, which  
would not seek at thy handes for  
sanctification, all though I  
my need thereof. For els thou  
wouldest

Of the Lords Praier. 21

thou woldest not haue commaunded me  
to pray for, if I seeing my want,  
wold haue prayed vnto thee ther-  
fore. Last of all I see thy wonder-  
full goodnes, which will vndou-  
btedly giue vnto me sanctification  
and holines, for thou woldest not y  
I should aske for that thing that  
thou wilt not giue me. So that I  
haue great cause to lament and  
reioyce. To lament: because I  
am so farre from this desire and  
lamentation which thy Chil-  
dren haue, also because of my  
ignozaunce, pouertie, peruersitie  
vnthankfulnes &c, but moſte of  
all because thy holy name, word  
and Religion, is so blasphemed,  
bothe

**A Godly meditation**  
bothe in doctrine and in lining  
many.

To reioyce: I haue great cause  
for thyne exceeding goodnes and  
mercy which wouldest so disclose  
thy self by thy works, word and  
gospel, which woldest open the  
things thus vnto me and all  
giue vnto me and others sancti-  
fication in thy sight by faith,  
in the sight of men by pureness  
of life & godly conuersation. Wo-  
alas I doe hartely neither the  
one nor the other, that is lame-  
ness or reioyce, as y<sup>e</sup> father which seest  
chest my hart dost right well  
knowe. Oh be mercifull vnto me  
& forgiue me, yea giue me of thy

olow

Of the Lords Prayer. 22

Stone pittie, thy holy spirit, to re-  
uele & open to my minde effectu-  
ally my miserable estate & condi-  
tion, my ignoraunce, perversitie,  
and my carelesnes for thy true  
honor & dishonor in such sort, that  
I may hartely lament these evils,  
haue the pardoned & taken fro  
me through Iesus Christe our  
lord. Againe good father giue me  
the same thy holy spirit to reuele  
to me thy name, word & gospel, &  
I may liuely know thee, unsay-  
edly loue thee, hartely obey thee  
and aboue all thinges desire and  
laboure by all meanes lawfull,  
that all godlines in doctrine and  
conuersation may be exercisid,  
bothe

a godly meditation. 30  
bothe in me and in all others,  
who I wouldest I should pray  
theere thinke vpon the state  
religion, and the life of the  
felloours of the Gospell, that we  
may lament some, pray for some  
and give thanks for some.

Let thy kingdom come

**T**hy kingdome is in .ij. sort  
to be considered, vniuersall  
and particularly. Vniuersall  
according to thy power, where  
with thou gouernest all thing  
euery where, in earth, heau  
hell, Demittes, Angeles, men  
Beastes, foules, fishes and

Of the Lords prayer. 23

creatures animate & inanimate,  
sensible and insensible. Of this  
kingdome spake David when he  
saith. Thy kingdome ruleth over  
all. Particularly thy kingdome  
is to be considered according to  
thy grace wherewith thou reignest  
not only in thy Church and elect  
people, ruling and governing all  
and every member of the Church  
to thy glory and their eternall  
comfort, not that out of this  
Church I exclude thy power (for  
as therewith thou defendest thy  
people: so thou punishest the ene-  
mies) but because thy Grace is  
specially considered, being (as  
were) thy very keeper & keepeth  
D. and

A Godly meditation  
and exhortation, for the people. The  
time will be when this King-  
dome of grace and power, not  
being as distinct, shall be uni-  
ted and made one Kingdome  
of glory, which will be when  
Christe shall give up his King-  
dome into thyne handes, that  
is in the Resurrection, when  
death the last Enemye shall  
be subdued, and thou shalt be all  
in all. In the meane season the  
Kingdome of Grace is miracu-  
lously and mightily propagated  
enlarged, and governed by the  
true ministry of the word and  
Sacraments, through the work-  
ing of the holy Spirit, And this



the meane and way, whereby as  
 thou didst first plāt, so dost thou  
 enlarge, amplyfie and pzeferue  
 the same. This kingdōe of grace  
 begun, continued and enlar-  
 ged by the true preaching of thy  
 gospell and ministratiō of thy  
 sacraments, is the thing which  
 Christe teacheth here thy chil-  
 dren to pray for, y it might come,  
 that is to say y gospell might be  
 mightily, purely, and plētously  
 preached (maugre y head of all  
 thine enemies) that the number  
 of thine elect might be brought  
 in, & so the kingdom of thy glory  
 might appeere. So that as I see thy  
 childre desire, pray, & labour y the  
 D. G. gospell

## A Godly meditation.

gospel might be truly preached,  
heard & loued in the selues, & in  
others: so they lament & not pre-  
aching & refusing, the not louing  
& vnbeleuing the gospel, yea they  
lament the lingring of the com-  
ing of the Ch:iste, for in his com-  
ing they knowe they shalbe li-  
ueto him, and hauing this hope  
they purify them selues as he is  
pure. By reason heerof I see first  
that I am farre from this desire  
and lamenting which thy chil-  
dren haue. I see my ignorance  
of thy kingdome and power eu-  
ery where, of thy grace only in the  
church, and of thy glory, when  
the enemies of thy grace shall be

Of the Lords Prayer. 25

fall down, and thy glozy and po-  
wer shall imbrace eche other. I  
see my ignorance how acceptable  
a seruice to thee is the true prea-  
ching and the hearing of thy gos-  
pell, for els y hadest not needed to  
haue placed this petition next to  
the petition of the sanctifying of  
thy name. Againe I see heere my  
unhablenes to enter in to thy  
kingdome, and to attayne to it.  
For els what need should I haue  
to pray for that to come from thee  
which other wise may be atchie-  
ued. Thirdly I see also my per-  
uersitie, & contempt of thy king-  
dome and grace. For although I  
see my wat: yet I would not desire  
thy

W.ij.

A Godly meditation  
thy kingdome to come, if thou  
not commaund me to pray for  
for if I would haue prayed for it  
thou wouldest not haue commaunded  
me. Last of all I see thy goodnes  
which wilt bring thy kingdome  
and that as generally by sending  
forth ministers to preach truly  
so perticularly by regeneration  
me more & more, and by giving  
me as grace here: so glory  
where, for thou wouldest not  
should pray for that, which thou  
wilt deny. So that I haue  
great cause to Lament and  
ioyce. To lament: because of my  
miserable estate and condition  
because of my sinne, ignorance  
rebellion

Of the Lords praier. 25

Rebellion, peruerſitie, Satthans  
power, Contempt of thy grace,  
thy goſpell & miniſtery, here oz  
els where. To reioyce: becauſe  
of thy goodnes and great mercy,  
which haſte brought me into thy  
church, keepeſt me in it, & wilt  
be ſo ſtil, alſo becauſe of the Mi-  
niſterie of thy word and Sacra-  
mentes, by which the holy ghoſte  
is and will be effectual, and final-  
ly becauſe of that great Glory,  
where vnto thou haſt called me,  
& now wilt giue vnto me, aſſiſting  
the ſame. But alas how weak  
full I am & ſinfull, I beſeech thee  
knowell ſo my hart is not ſid  
from thee. O Lord be mercifull

D. iij.

vnto

## A Godly meditation

unto me and forgiue me, O  
father, and graunt the Spirit  
thy childe, to reueale unto me  
my ignoraunce of thy kingdom  
my pouertie and peruersitie, that  
I may lament the same, and day  
ly labour for thy help and the  
holy spirit, to suppress the king  
dome of sinne in my self and  
others. Againe graunt me the  
same thy holy spirit to reueale  
me thy kingdom of power, grace  
and glory, to kindle mine affec  
tions, to regenerate me more  
in thee, to reigne in me, as the  
peace of thy kingdom, to  
me desire to pray and to  
labour for thy kingdom, both

my self and to others effectually,  
to thy glory, and to assure my  
conscience of thy goodnes, that  
thou wilt giue me Grace, and  
glory &c. Here call to minde the  
state of the ministerie and minist-  
ers, the light and life of Gospel-  
ers, the rrouse heresies which  
men be entangled with all.

Thy V Will be done.

As thy power is infinite, so  
is thy wisdome according  
thereto by as we may  
perceiue, that nothing is or  
can be done agaynst thy power,  
or other wise then by it: so is

D. v. there

A godly meditation.

there not noꝛ ca not be any thyng  
done agaynst, oꝛ otherwys  
then by thy omnipotent & leue  
will, which is alwayes, as thou  
art good, holy, and iust, how far  
soeuer it seeme otherwys to  
folishe reason & iudgement. And  
therfoze heere we are taught  
pray that thy will may be  
heere without sinne on mans  
halfe, as it is on the Angelles  
halfe in heauen.

Again foꝛ as much as thou art in  
prehensible of thy self as wel co  
ning thy power as receyving  
wisdomme: we may not accom  
therto serch thee, but rather  
and worship thy Maiestie;



reimble at thy Judgements and  
works, & therfore pray alwaies,  
that we may be content with thy  
will, and be buron thereto, And  
as much as thou hast reueled  
to vs, so much of thy will in thy  
word written as is necessary for  
us in this life to know, yea as we  
can attaine vnto, and a little fur-  
ther: we ought to take all things  
on there a gainst, as sinne and  
transgression, although thou  
must vse the same sinne to serue  
thy prouidence. Of the which  
prouidence we can not nor may  
udge farther then thou hast  
and shalt open it vnto vs. So  
that this petition (thy will be  
doon)

A Godly meditation  
doon) is not simply to be vnder-  
stand concerning thy omnipotent  
will vnreueled, against which  
nothing is nor can be done  
but rather concerning thy will  
reueled in thy law and gospell,  
which thou here teachest us  
that we should desire, not on-  
ly to knowe it: but also doo it, & that  
in such perfection and willignesse  
as it is in heauen. The whole  
thing I perceiue heerby that the  
Childezene doo desire dayly in prayer  
for them selues and others, & lament  
the contrary, in whom  
soener it be, so that often their  
eyes gush out in riuers of tears  
because men keep not thy law.

By reason heereof I see that I  
am farre from the sighes and  
teares of thy people. I see my  
ignorance of thy will, if thou  
wouldst not opened the same by  
thyne owne mouth. I see my  
ignorance, how acceptable a  
service obedience to thy will is,  
and therfore dost thou place this  
petition amongst the first and  
continually desires of thy childre.  
Againe I see my pouertie in god-  
ly obedience, which had need to  
be taught to pray for it, thereby  
to signify vnto me my want and  
inhabilitie to attayne it but by  
thy gift. Thirdly I see my disobe-  
dience, for els neuer wouldest thou  
haue

## A Godly meditation

haue comaunded me to haue pray-  
ied for the doing of thy will, if  
seeing my want, would ha-  
prayed so. Last of all I see thy good-  
nes, which wilt giue to me and  
thers to obey thy will: that is  
loue thee with all our harts,  
loue our neighbour as our sel-  
ues, to dye to our selues, to liue  
thee, to take vp our Crosse and  
to followe thee, to beleue, to re-  
pent &c. For els thou wouldest ne-  
uer haue bidden vs to pray for  
thing which we should not lo-  
for.

So that I haue great cause to  
muent and reioyce. No lament:  
cause of my miserable state and  
condition.

condition, because of my sinne,  
 poore, pouertie, and pen-  
 urtie, also because thy will is  
 every where either not knowne  
 cōtemned, and Satthans will,  
 the will of the worlde, and of the  
 flesh not readily obeyed. To reioyce  
 I haue great cause, for that thou  
 hast opened thy self and will vnto  
 mankinde, for that also thou  
 peculiarly hast taught me these  
 things, & because also thou wilt  
 graunt me grace to doo the same.  
 But alas how vnthankful I am  
 and how hard harted: thou Lord  
 thou knowest. Oh be merciful vnto  
 me and forgive me. I pray  
 thee gracious God graunt me  
 thy

## A Godly meditation

thy holy spirit, to reueale to  
my ignoraunce of thy will,  
ponertie and peruersitie, that  
may hartily bewaile it &c. &  
thy help and working of y<sup>e</sup> sa<sup>y</sup>e  
spirit may suppress the will  
the flesh. Againe graunt  
thy holy spirit, to reueale to  
thy will declared in thy  
and Gospell, that I may truly  
knowe the same, and enflame  
my affections, that I may desire  
and loue the same, in such love  
that it may be my meat & drink  
to do thy wil. Heer call to minde  
the ten Commandements  
God perticularly o<sup>r</sup> Generall  
what there in he requireth,

of the Lords praier. 31

pray for the same particularly,  
as you see your need, and that not  
only for your self: but also  
for other.

Pray for patience to suffer what  
trouble soever God shall lay upon  
you, and pray for the that be on  
the cross that they may be  
patient, pray for spiritual wyle,  
come in euery trouble particularly,  
publicly, that you may see and  
see Gods will.

Give vs this day our daily bread.

B[read] the food of the body:  
is vnderstand all things ne-  
cessary for this Corporall life,

I. A Godly meditation  
of meat, drink, health, strength,  
in vacation &c. By this way  
(I say) we should understand,  
not onely spirituall things, but  
also corporall benefits are  
free gifts, and come not for  
merit, things, or trauaile taken  
about the same, although our  
salles be often times meane  
the which God doth give  
corporall things.

By (daily) is understood  
contented mindes of thy  
children with that which is suffi-  
cient for the present time, as  
saying Hope in the, that  
shall not want, but daily shall  
come at thy handes plenty.



ough of all things. By this  
 word [our] is a small understan  
 dlike benefits, as peace in the  
 common weale, good Magistrate,  
 reasonable wether, good lawes  
 as particular benefits, as be  
 children, health, name, success  
 in the works of our vocatiō &c.  
 and besides this: by it we should  
 the care, even for Corporall  
 things which thy children haue  
 for others as well as for them  
 selves. As that heer I may learn  
 how farre I am from that I  
 should be, and I see thy children  
 are come vnto, I see my igno  
 rance also, how that as spiritu  
 all things doe come from thee: so

25 A godly meditation:  
Do I Tempozall thynges, and  
they come from the: so are they  
conserued and kept of the. And  
therfore thy chylzen are thank  
full, and loke for them as for  
more giftes, not withstand  
ing the meanes whiche they use  
if they haue them. Now be  
they vse them but as meanes, for  
except thou worke thereunto  
all is in vaine.  
Againe heere I am taught to be  
content with sufficient for the  
pzeent time, as thy chylzen  
whiche haue the thoznes of the  
life allwayes before their eyes  
and therfore they ask but for  
dayly sustenance, and knowe

of the Lords prayer. 33

ing this life to be compared to a  
day, yea a watch, a sound, a shew  
some ec. Moreover I may learn  
to see the compassion and brotherly  
care the Children have one for  
another. Last of all: here I may  
see thy godnes, which as thou  
wilt giue me all things necessarie  
for this life (or els thou wouldest  
not bid me aske &c.) so thou  
commandest all men to pray  
and care for me, and that bodily,  
much more then (if they be able)  
they are commanded to help  
me both in body and soule. The  
reason wherof I haue great cause  
to laude & reioice. To laude be-  
cause I am not so affected, as the  
children

and you C. iij. children

**A Godly meditation.**  
Shall I be, because of my igno-  
rance, my ingratitude, my pe-  
ueritie & contēpt of the goodnes  
and of the necessitie of the pray-  
er which alas be in greāt misery  
some in erile, some in pētie, some  
in pouertie, sickness &c. To re-  
ioyce: I haue great cause, be-  
cause of the goodnes, in re-  
shing me these thinges, in com-  
mending me to him what-  
euer I want, in giuing me  
many thinges vnasked, in re-  
pelling the benefits giuen me  
in Commanding others to pray  
for me, to pray for me, to helpe  
me &c. But alas, how farre  
am I from true indignation

iii. D reioyng

of the Lords Prayer. 34

employing: lord thou knowest. Be  
mercifull vnto me, and help  
me, forgive me, and graunt me  
thy holy spirit, to reueale to me  
my need, ignorance, great in-  
gratitude, & contempt of thy mer-  
cies & thy people, and that in such  
sorte, that I might hartly lament  
and bewaile my misery, and  
through thy goodnes be asso-  
ciated with thy people to intreat  
for the merities of thy righteousness,  
as for mine owne.

Agayne reueale to me the  
goodnes (O rare Father) euen  
in Corporall thinges that I  
may see thy mercie, thy presence  
power, wisdome, and righte-  
ousnes

A godly meditation,  
vpon the many goodly  
benefits in every Creature, and  
corpoall Benefits, and that in  
such sort, that I may be throu-  
ghly affected, truly to reuerence  
thee, loue, obey thee, hang vpon  
thee, to be thankful to thee, and  
in all my need to come vnto thee,  
not only when I haue ordinary  
meanes by the which thou com-  
monly manifestest, but also when I  
haue none, yea when all meanes  
and helps are cleane agaynst  
me. Here remember the State  
of your Children, and family,  
also your parents, neighbours,  
kinne folkes, also your frendes,  
countrey, and Magistrates &c.  
as you shall haue time there to  
aspire

and

and by Gods good spirit shall be  
 couoked.

Forgiue vs our detts, as we for-  
 giue them that are detters vnto

vs.

By our [Detts] are understand

not only things we haue done:

but the omission and leaping by

of the good things we ought

to do.

By (our) is not only understand

the perticular sinnes of one: but

also generally the sinnes of all

and euery one of thy church.

By (forgiuenes) is understand

the pardon & remission of sinnes

C. b.

by the

**A Godly meditation**  
the **perils and Deserts** of  
deere sonne **Iesus Chyiste**,  
gaue him self a raunsome for  
By our **forgiving** of  
mens offences to **warden**  
derstand thy good will, not  
that it pleaseth thee y we shoul  
live in love and amitie: but  
so that thou wouldest haue  
to be certayne of thy pardon  
of our **sinnes**. For as  
certaine as we are that we  
done them that offend vs:  
certaine shoulde we be that  
dost **pardon** vs, Wherof  
forgiving our **trespassers**  
as it were) a **Sacrament**  
to us, is **not** a  **Sacrament**  
sed gd .d. 3



And that by this petition I am  
taught to see that thy children, al-  
though by imputation they be  
cleansed from sin, yet they acknow-  
ledge thine to be and remain in  
sin, and therefore do they pray  
for the remission and forgiveness  
of the same. And I have taught  
the children hereby to  
know the children do remember  
their sins here, not only the  
sins they do, but also the good  
they leave undone. And there-  
fore they pray for pardon for  
all their sins, and I have taught  
the children hereby to  
know the children are careful for  
their men, & for their trespasses,  
therefore

22 A Godly meditation  
therfore pray y<sup>e</sup> they might  
pardoned in saying (our sins  
not my sins. Besides this, I  
taught here to see, how the  
doen not only forgive all the  
send them: but also pray for  
pardoning of the Offences  
their enemies, and such as  
send them. So farre are they  
maliciousnes, pride, reuenge  
es. And of all, I am taught to  
how mercifull y<sup>e</sup> art, which  
haue me to aske pardon: wh<sup>er</sup>  
either I haue done that the  
in no point doubt, but be  
assured, that for Christs sake  
thou hearest vs, & that not on  
for our selues; but also for many  
others

heth, so, thou shalt not come  
unto vs to ask for any thing,  
thou wilt not giue vs.

My reason wherof I haue great  
cause to lament: and reioyce. La-  
ment: because of my miserable  
state, which am so farre from  
these affections that are in thy  
holzen, which am so ignorant  
and careless of sinne, not onely  
leauing good unknowne: but also  
doing euill, and that daily in  
thought, word and deed &c.

I speak not of my Carelesnes  
other folkes finnes, as of  
Parents, Children, family,  
Magistrates &c. neither of the  
finnes of them, to whom I  
haue

**A** Godly meditation  
have given occasion to sinne.  
To reioyce: I haue great cause  
because of thy mercy in opening  
to me these things, in commanding  
me to pray for pardon,  
promising me pardon, and  
commanding others to pray  
for me. I ought surely to be  
swaded of thy mercy: though  
synnes be unnumerable. For  
ke not only in this: but in our  
petition how that every one  
thy church prayeth for me,  
Chaste thy Sonne who sitteth  
on thy right hand, prayeth for  
me. Oh deere father be merciful  
vnto me, and forgive me all  
synnes, & of thy goodnes giue

Of the Lords Praier 38

thy holy spirit to open mine eyes  
that I may see sin, the better to  
solve it, & more truly to hate it  
moste earnestly to strue against  
it that it actually bothe in my  
self, and others. Again, graunt  
me the same thy holy spirit to  
reuele vnto me the remedy of  
sin by Christe only & to work  
in me faith, to embrace the same  
by Christe and mercies in him,  
that I may henceforth be endued  
with thy holy spirit more & more  
to begin and obey thy good will  
continually, and to increase in  
the same for ever. (Ile to harden)  
I therefore call to minde & speciall thus  
you haue committed heretofore. Its  
member

8 : A godly meditation.  
remember, if you haue occasion  
any to sinne: to pray for your  
sins, remember that god  
should be so deere unto us,  
the breaking thereof in sin  
should be an occasion to make  
to lament with teares &c.

TO YOUNGER SONS AND DAUGHTERS  
Lead vs not in to temptation

BEcause of our continual  
great infirmities, because of  
great diligence and subtilties  
our enemies, and because we  
are wont to punish sinne with  
(which of all punishments is  
greatest and most to be feared)  
this petition thou shouldst

Of the Lords Prayer. 19

children to have the same in  
memberance, and for a remembrance  
of thou hast appointed prayer:  
that the only cause why any  
man ever come & led into temptation  
is for that they forget what  
they desire & petition going he  
this which should be never  
out of their memory, to provoke  
to be more thankful to thee, &  
more vigilant & watchful that  
they be like pearls, for which  
they be avoided: thou shalt most  
seriously set forth a remedy, in  
maintaining & keeping prayer  
for our sinnes, pain, long  
grace to give us, so that we  
may be able to stand in the

SE A Godly meditation  
not led into temptation, but  
be deliuered from euill.  
And because thou wouldest haue  
all thy childre to hang wholly  
on thee, to feare thee only, and  
by to loue thee. I doubt not to  
them to pray, suffer as not to  
led, but lead us not into tem-  
tion, that (I say) they might  
ly feare thee, and certainly know  
that satan hath no power over  
much as a pigge, but what thou  
thou giuest vnto him, and of  
secret (but moste trust) in dog  
doubt appoint him to do, not as  
will (for then we were all  
but as thou wilt, which can be  
nothing, but that which is



of the Lords prayer. 40

As to give them to the guin  
ing of Sathan, which will not  
be guided by the grate, as thou  
biddest Saul.

Occasions to evil are in three  
sorts. One by prosperitie and suc  
cesse: another by aduersitie and  
the Crosse &c. The evils coming  
of successe commonly are Enthusa  
fullnesse, pride, securitie, and  
forgetting our selues, forgetting  
of others, forgetfullnesse of God,  
of our mortallitie &c. The evils  
coming of aduersitie: common  
ly are impaciency, murmuring,  
grutching, despairing, contem  
ning of God, flattering of men,  
stealing, lying and so forth with

¶

many

## A Godly meditation

many other entils, whereto temptations will entile a man that is left to him self, whereas to our the is guided with Gods spirit: temptations are but trialls to the glory of God, comfort of the temple and edifying of the church.

But as I said, if a man be left alone: temptations entile euill to the Deuill him self.

And therfore thy children pray to be deliuered from euill, vnderstanding therby Sathein him self, the enemy and supporter of all euill.

And this thy children do all well for others, as for them self. So that I may learne here out many good things.

Finis

## Of the Lords Prayer.

First to remember often our infirmities and weaknes, and the dangerous estate we stand in in the respect of our flesh, of sin, to which is full of guilt of Satan which seeketh to sette us and as a roring Lion to destroy us and of our finnes, which deserves all kindes of punishments and correction, that I might with the children feare thee, watch, pray, and desire the day of redemption from all evils.

Againe I may learne here, that to avoid all dangers and evils is not in the power of man; but only thy work.

Therefore when thou prayest, say  
the

## A Godly meditation

thy great goodnesse, which hitherto  
hast kept me from so many  
sins, both of soule and body  
of name, goodes &c. as thou  
best in my infancy, childhood  
middle age, &c.

Whiche I may learn her, that  
I shoulde be careful for others  
that they might be deliuered  
from their evils, & that they might  
be preserved from temptation,  
from being ouercome in the same.  
therfore thou teachest me to pray  
not deliuer me from euill things  
but deliuer us from euill. And  
I am taught hereby, to let thy  
goodnes towards me which thou  
best me, be a euill, & not a good.

of the Lords praier. 42

come in temptations. For thou  
wouldest not haue me to aske for  
that, which I should not looke for  
at thy handes certainly. My reason  
whereof thou wouldest haue me  
to be in a certentie of saluatioe for  
euer. For els I cannot beleue  
my prayer to be heard, if that fi-  
nally I should not be deliuered  
from euill. And therefore thou art  
hertoe a giuyn of thankes, looking  
with thy Church I should say, in  
this world of tribulacion and  
(for rhine is the kingdom, which  
is the power, which is the glory  
for euer) in this world of  
My reason whereof I haue great  
cause to lament, & to reuerberate. My  
lament.

A godly meditation.  
lament: because of my corruption  
infirmity, weaknes, oblivion  
and carelesnes for thy people  
gratitude &c. Because of thy  
power, vigilancie, and prudence  
which hath overcome moste great  
wile and holy men, wherof some  
never recovered, as Cain, Chabriel,  
Achitophell, Saul, Judas &c.  
foraunce: because of thy goodness  
which teachest me this a the way  
me the remedy, commaundest  
thy Church to pray for me, and  
wilt at length deliver me from  
evil, and give me glory.

But alas I am all (to thy  
mercies and miserable. O  
mercifull unto, our heere father

Journal

am

Of the Lords prayer 43

And for Chythes sake forgine me  
all my sins. Graunt me thy holy  
spirit to reuele to me mine infor-  
mities, weakenes, perils, dan-  
gers. In such sort, that as I  
may hartily lament my miseries:  
and I may aske and obtaine thy  
grace to guide me from all such  
dangers. And againe graunt me the same thy  
holy spirit, to reuele to me thy  
good will and kindnes: towards me  
and that in eternitie in such sort  
that I may be thoroughly perswa-  
ded of the same, be gratefull  
unto thee, and daily expect and  
hope for the reuelation of thy  
kingdome power and glory,

Fig.

as

A godly meditation,  
as one that for ever shall have  
fruition of the same, through the  
alone goodnes and mercy  
Christe, prepared for me before  
beginning and foundation of  
woyld was layed.

Here call to minde our security  
Sathans vigilance, our negli-  
gence: his diligence, our in-  
firmities: his habilitie, our igno-  
rance: his craft and subteltye &c.

Item call to minde how  
he hath ouerthrowne for a  
many of the deade: for say  
God, to whom we are  
compared in nothing, as  
Cue, Lot, Judas, Thamer,  
Ier, Aaron, Iurian, Sam-



of the Lords praier. 44

Abraham, Isaac, David, Salomon,  
Jeremiah, Josias, Peter, Tho-  
mas, and innumerable moe,

Item call to minde the good-  
nes of God, and of our Shep-  
herd Chryste, which hath kept

us hitherto, keepeth us still, and  
saitheth us here to knowe that

he will keep us for ever. For he  
would not haue us to sin for ne-  
cessitie from euill, if that he

would not we should certainly  
sin for the same. If thou wilt

shall perceive a more than  
honoreth God. Be certaine that

we are in hope, he will be his  
owne. For all this he will be with

his people, his Church

and

A godly meditation.  
and every member thereof to  
for the afwell as for them selfe  
in these and all other things.  
and then in a short  
recke hold many & diverse  
of evils there be, that thereby  
you may know you are deliv-  
red from none, but by gods great  
mercy so you may see that the  
number of evils that you have  
nothing to be compared to the  
multitude of evils. When with  
your Christ were not the  
world full of misery and  
you should see how  
But what are all the miseries  
evils & can be: to be compared  
to the multitude of evils.

upon the Lorde prayer 45

Worthy think of those toyes, and  
of when it shal be death com  
ing inly halesouth of y haue  
his flesh & this world to fully  
In praying this petition I call  
minder the vills you haue been  
the vills you are in, and the  
you may fall in, if god should  
preterue you, that you might  
be up the more to thankful  
to prayer, to thank in God,  
in the name of the father, the son, and  
the holy ghost, Amen  
This is the blessing, this is  
power, this is the glory for  
ever. Amen. Amen. Amen.  
In the beginning of this prayer be  
the words (our father which art  
in heaven) thy children are be  
teach

A Godly meditation  
ten and stirred up a full desire  
of obtaining the petitions be-  
ing & all things necessary  
the later end thou hast, and  
the same purpose, these words  
(for thou art the king of the  
&c.) wherein I am taught  
many things. First I in prayer  
should haue such consideration  
thy kingdom, power, glory, im-  
ternitie: that my mind should  
be stricken with an admiration of  
the same. Secondly that I should  
consider them, especially in  
order: that I should not doubt  
that thou workest, rulest, and  
governest all things every where  
in all persons and creatures.

vpon the lords praier. 46

wisely iustly, and mercifully.

Thirdly that in praier all my  
petitions should tend to the lessing  
of thy power, of thy king-  
dom, and of thy glory.

Last of all, y in praier I shoulde  
have no wise doubt of being heard:  
but be assured, that thou which  
hast commaunded me to pray and  
hast promised to heare me: dost  
heare graciously for thy mercies  
sake and truthees sake, heare my  
petitions, according to thy good  
will through Iesus Christe thy  
only sonne our lord & onely sauiour.  
By reason whereof I haue great  
cause to lament and reioyce. To  
lament.

**A Godly meditation**  
ment, because I consider  
these things in prayer, in  
sorte as should move me to  
admiration and gratitude, because  
I consider not thy power, or  
wisdom generally in all things  
because I am so careless for  
kingdoms, and because I am  
full of dubitation and doubt  
of thy goodness. We reioyce  
have great cause, because thou  
reuelest these things unto us  
on this sort, because of thy power  
kingdoms and glory, which  
keeth to a hearing of my prayer  
and helping of me, because thou  
wilt ble me as thine instrument  
to let forth thy kingdom, po  
wer.

power and glory; and because  
 pleaseth thee to heare my pray  
 ers and assuredly haile save me  
 ever. In yee is all our hope  
 But alas how many are of those  
 who lamentations and sorrows  
 are: by reason whereof I am  
 in true damnation. Oh be mercie  
 all vnto me & forgive me, and by  
 thy goodnes graunt me the holy  
 spirit to releaue to me my blind  
 ness, obliuion & contempt of thy  
 kingdom, power and glory, with  
 the greatnes of my wickednes;  
 that I may haue by me I knowe  
 how to haue them pardoned; &  
 taken from me through the me  
 rits of Iesus Christe thy sonne

¶

Again

**A godly meditation**  
Againe give me thy holy spirit  
to revele to me in such sort  
kingdome, power, glory and  
ternitie: that I may all day  
have the same before mine eyes  
be moved with the admira-  
tion therof, labour effectually to  
forth the same, and finally to  
have the fruition therof all  
this life: so to increase in an as-  
red, certaine and lively expecta-  
on of the same, that I may  
wayes and in all thinges rely  
in thee thorow Christe, and  
laudes, thanks and praises  
petually, unto thy moste  
name. Oh blessed father, Son  
and holy ghost, thre persons



go to whom be all honour and  
 glory world without end: ainsul  
 here think, that is the kingdom,  
 power, glory, and Eternitie be  
 Gods which is our father: what  
 indignitie is, which he his chil-  
 dren, if the power be our fathers:  
 of whom should we be afraid, if  
 the Deuill be subiect to the Loz:  
 es power and kingdome (as he  
 is) how can the subiect haue po-  
 wer ouer vs, which be Sonnes  
 and heires, in that he hath not  
 power ouer a diuine with out  
 the prouidence and permission  
 of God. Therefore full we should  
 we pray [Lead vs not into temp-  
 tation,] rather then let vs not

24 **A Godly meditation**  
be led into temptation, and  
wer is the Devil, and the  
bath none, but that he hath  
Godes gift. So, he were not of  
pacitie, to receive power,  
God did not make him of  
pacitie, although the  
cution of it is rather  
of Godes permis-  
sion.

Give all thanks, praise and glo-  
ry to God our father through  
Christe our Lord and Saviour  
Sobeis,

# MEDITATI

on vpon the twelve ar-  
ticles of the Christian faith.

I beleue in God the father & in  
Iesu Christe his only son.

By the people (I be-  
leue) that God is father  
of our Saviour  
Iesu Christe) we  
here in saye this  
article. [I beleue

God the father almightie) he  
with knowe that then together  
with Iesu Christe & holie ghoste  
he create all thinges that be in  
heauen & in earth (as by becomen

15

IT A Godly meditation  
and Earth, are vnderstand  
things therein). And as  
knowe this: so they by the  
faith doe see thee, the same  
the father, the sonne and the  
Ghost, to gouerne all thing  
after the great wisdom, power  
righteousnes, and mercy, for  
euery creature, they see us  
nes to put them in remem  
braunce of fearing, reuerence  
trusting, and louing thee, for  
euery creature they beholde  
presence, power, wisdom  
also verie, Agaphe by the  
word [father] they see  
their belief, how that they  
not onely the Creatures,

Of the belee. A 50

that ever they have, to be thy  
gracious gifts and blessings: but  
also how that they are thy Chil-  
dren, dearly beloved and saved  
of thee through Jesus Christ.  
where through (notwithstanding  
their unworthines) as they  
conceive a sure hope of thy good-  
ness and fatherly love towards  
them in soule and body for ever:  
so are they thankfull for their  
creation, and for that thou hast  
made them thine excellent creatu-  
res Lordes of all the good things  
that are. They are thankfull for the  
creation of all creatures, and  
like the same with thankfulness,  
as visible tokens of thy inuisi-

## A Godly meditation

visible loue, they are thankfull  
for thy conseruing & keeping the  
and for the gouerning them and  
all this worlde, lamenting & they  
are no more thankfull, & they be-  
lieue no deeper, reason hath so great  
a swinge w<sup>th</sup> the in these matters.  
But O (moste gracious good lord  
and father) though I say [I bele-  
ue in thee my father almightie,  
maker of heauen and earth,] yet  
thou knowest & I am full of much  
boasting, not onely of this: whe-  
ther thou art my God, Almightie  
and moste louing deere father  
in Christe (becaule I feele in my  
self such a Conscience of vn-  
worthynesse)

woꝛthines, and so great want of  
those thinges which thou requi-  
rest of thy childeꝛen, and so trans-  
fer the cause of my beeing thy  
childe in parte to my self where  
it is due only and wholly alwaies  
to thy mercy & grace in Chꝛiste:  
but also thou knowest my doub-  
ting of my creation and gover-  
naunce, and of the creation and  
gouernance of all this worlde,  
(as I declare by my unthankful-  
nes foꝛ my creation, foꝛ mine a-  
doption, foꝛ my gubꝛnation, foꝛ  
thy pꝛomise foꝛ me) o: els dear  
father I could not but hartly  
with thy Childeꝛen reioyce and  
praise thy holy name, and that  
C. b. conf.

A godly meditation.  
continually, being henceforth  
carefull for nothing but how to  
please thee and profit thy people,  
and that they might praise thy  
name in all things for evermore,  
desiring the sanctification of thy  
name, the coming of thy kingdom,  
the doing of thy will upon earth  
as it is in heauen.

Thou mightest haue made me  
a dogge, but of thy goodness hast  
made me a creature after thine  
Image, thou mightest haue made  
me a Turk, a Jewe, a Saracen,  
but thou hast made me a Christi-  
an, a member of thy Church,  
thou after my birth mightest  
haue left me, and in all my need



have made no pꝛouidence for me  
 as we some times see hath hap-  
 ned vnto others, but yet thou ne-  
 ver diuident so with me, and yet I  
 am of all other a moste vnthank-  
 full creature. Thy creatures I thankfully be-  
 not, thy inuisible loue by the ma-  
 nifeste visible tokens I consider  
 not, as how I should by this ap-  
 parell of my body, by this corpo-  
 rall helth, by this light, by this  
 my hearing, seeing, feeling, me-  
 moꝛy, understanding, time, place,  
 company, creatures, and bene-  
 fits, as well in keeping me from  
 merable euils from me bothe in  
 soule and Body, which els  
 could

12 A Godly meditation

son to not but come to me as  
 so in giuing to me presently so  
 many things as without thy es-  
 periall grace & working I neuer  
 could haue had, or possibly could  
 keep them. In thy creatures I see  
 not thy power: for I feare thee  
 not, I see not thy presence: for I  
 reuerence thee not, I see not thy  
 wyldeome, for I adore thee not,  
 I see not thy mercy: for I nei-  
 ther loue nor praise thee, but in  
 lips and tongue, and therefore in  
 that all thy creatures can teach  
 me, rise out vpon me to be thank-  
 ful to thee, to love, I feare, serue  
 thee and trust in thee and that con-  
 tinually, in that I do not so: they  
 can not

can not but crye out vppon the  
 Lord against me in thy sight, and  
 in the day of Iudgement will  
 thou weepen them feluts agaynst  
 me. Oh that I did not remembre  
 this. Oh that my blinde eyes and  
 my deaf eares were opened. Oh  
 that my miserable and foolish  
 hart were made wile and con-  
 uerted. This onely thou canst do  
 which hast all mens harts in thy  
 handes to hold them as pleas-  
 eth thee. Be to my hart good  
 Lord in to thy Testimonies, o-  
 pen mine eyes, make me to  
 heare for thy mercies sake, that  
 I may beloue & so loue thee, be  
 thankfull

22 A godly meditation.  
thankfull to thee, amercie in all  
thinges and serue thee, though  
not as thy deare seruants doe  
yet at the least as other brute  
creatures doe, that is to obey  
thee, and to be profitable to o-  
thers.

Now for as much as my sin-  
nes let this and all good thinges  
from me: I beseech thee pardon me  
all my sinnes, according to thy  
gracious promise, for our Lord  
Jesus Christes sake.

A. M. C. M.

I helone in Iesus Christe  
only Sonne &c.

The

**T**hy seruants (O Chyſte  
 Jeſu) and people doe knowe  
 by faith that as thou art Almighty  
 and God with the Father by  
 whom all things were made, and  
 are ruled (for thou art God eter-  
 nall, coequal, and conſubſtanti-  
 all with the father and the holy  
 Ghoſt) ſo thou art man and haſt  
 taken our nature vppon thee by  
 the operation of the holy Ghoſt  
 in the wombe of the Virgin Ma-  
 ry, and art become the bleſſed  
 ſeed which haſt bruiſed the Ser-  
 pents head, the bleſſed ſeed, in  
 whom all nations are bleſſed,  
 the prophet whoſe ſpoken word was  
 prophetic of, the ſamplare he ſaue  
 in

**A Godly meditation**  
in the mount, the truth and body  
of all the types, figures, (and the  
bowes of the alac kin, the Son  
has Christe and saviour of the  
people, the advocat and redeemer,  
the pariter of Gods wrath for  
sinnes, the opener of heaven, and  
giver of everlasting life.

This they knowe y brought  
to passe in thy humane nature,  
by thy incarnation and nativite,  
by thy being here on earth, by  
thy living, teaching, fasting, pray  
ing especially by thy suffering un  
der Pontius pilate, by thy death  
buriall, resurrection, ascension  
unto the heavens, and reigning  
on the right hand of the father,  
from

from whence thou shalt come to  
 iudge both the quick and the  
 dead, and as they possesse this  
 so by faith they apply it also to  
 themselves, that for their sake  
 thou wast made man, didst pray,  
 fast, wast tempted, didst sweate  
 and bleed againe, & diddest ascend into  
 heauen, and there art set their a-  
 uocate, bishop, and high priest,  
 alwaies appearing in Gods sight  
 for them, from whence they looke  
 for thee, knowing that thou wilt  
 not enter into iudgement with  
 them to damne them, which  
 wouldest damne thy selfe for  
 them. *ad hunc finem, ad hunc*  
 By this faith they see the great

22 A godly meditation,  
factions in their hearts, named  
the hatred of sin, the feare of God,  
the love of God, trust in the  
love to the church. The hatred  
of sinne they hate because it is  
soules a thing as would not be  
used a thing with any other thing  
then with the precious blood  
ing, the feare of God: because his  
anger is so great against sinne  
that no helpe will come pacify  
his wrath then the moste painful  
death, the love of God: because  
he hath so loved them he would  
not spare thee his deere sonne for  
them, even when they were his  
enemies, truste in thee: because  
thou hast no respect to the  
but



and most willingly dispoſing  
 the ſelf in holie to be ſurſequent  
 and ſeruantly ſerue to the people &  
 that ch. becauſe generally & par-  
 ticularly in enery member of the  
 ſoule, they do haue ſuch they are  
 in the; and therfore they can not  
 but be ſo for them.

Qy how do they imitate and  
 follow the ſure ſteps?   
 Qy how do they ſtand? when  
 they are in ſuch thing by aduice  
 made like to the. Qy how do  
 they lament their finnes, in grate-  
 ful; & unbelied; yea how do they  
 love the & in holie; the ſoule  
 into the inheritance of grace? Qy  
 and be ſanctified by the Chriſt?

13. y.

though

22 A Godly meditation  
though I say I beleue in the  
which was conceived by the holy  
ghost: yet alas I do but babble this  
for nothing is els in me but un-  
beleefe. Of thy power and loue, of thy  
merrit and mercy, I haue but an  
opinion, as my insensiblenesse and  
unthankfulnes doth declare.  
If a man should theere me frend-  
ship but in a trifle, or suffer any  
thing at all for mee, I would not  
but be thankful, and thanke thee  
my creation, that hast redeemed me  
and brought mee into the num-  
ber of Gods Children (thou knowest  
nothing nothing is greater) and yet  
I am unthankfull.

Thou

Thou hast suffered much for me,  
from Heauen thou cammest into  
earth to fetch me into heauen, but  
I regard it not.

Thou bearest my sinnes on thy  
back suffering a moste bitter death,  
but I am so farre from thankfull-  
nes: that I will more and more  
doe the same.

Thou wouldest enter into a com-  
munion with mee, taking my na-  
ture into thee: concerning the  
substance thereof, that I might  
enter into a communion with thee  
concerning the qualittes wher-  
with in thy self thou hast redeemed  
it, but I consider it not.

Thou didst die to deliver me from  
death.

**U. ij.**

52 A Godly meditation  
death, but I still more and more  
give thee cause to dye, so thine grace  
full and

Thou didst arise to iustify me  
but I both the Jewes and Gentiles  
keep thee down, because I would  
not leave my wickedness.

Thou ascendest to heaven to  
take possession for me there, to  
be alwayes in the sight of the fa-  
ther for me, to send me down  
gifts, to pray for me: but I  
am pulling thee down againe,  
as much as in me lieth, I stand  
together earthly, I hide my self  
out of thy sight by forgetting thee,  
I reiect and abuse thy gifts, I  
neglect prayer.

Thou

Thou

Thou art now in a readines to  
come to iudge bothe quicke and  
the dead: but I tremble not at  
this feare, nor before thee before  
thou come, to be mercifull vnto  
me & not to enter into iudgement  
with me, yea I think nothing at  
all of thy coming, as a non co-  
gitant iudicium the wicked thinke  
not the end, they thinke not  
on thy iudgement.

Thou wouldest haue me to thy  
father & I might finde grace: but  
I put this of, & cherishe an  
thy to saile thee a Judge, which  
refuse to saile thee a Saviour.  
Now I canse of all these things  
is vnderstand, & by the way  
naturall

## A godly meditation.

natural by reaso of the corruptio  
of our nature, yet I haue augmē  
ted the same maliciously, as yet  
labozing there against, and conti  
nuing in all sinnes and wicked  
nesse by reason whereof I deserue  
moste iustly thine anger therupon  
euer reiection from thy face for  
euer,  
Long haſte thou mourned, euen  
with displeasure and anger the  
incredulitie of my hart, calling  
me therfrom, and offering me  
thy grace, which I haue neglected  
and reiected, and therefore am ne  
uer woorthy to haue it any more  
offered vnto me, much more the  
I am vnwoorthy to haue grace  
giuen

of the beleefer. 59

given me to receiue thy mercy.

Alas what shall I do: shall I  
despair or as long as I can, keep  
me vnmindfull of my misery? O  
Saviour Christe Iesu, wilt not  
thou bee mercifull vnto mee?  
thou diddest dye for mee when I  
deserued it not, and now is thy mer-  
cy shewnd? Wilt not thou giue  
me thy grace, and take from my  
hart this horrible vnbeleef: Shall  
I neuer loue thee? Shall I ne-  
uer hate sinne? Shall I neuer as  
with my mouth say, and beleeue  
in Iesus Christe, so in hart say the  
same? Shall Sathan possesse mee  
for euer? Christe Iesus which  
hast led captiuitie captiue, what

V.6.

wilt

102 A godly meditation.  
Wilt not thou help me : though  
I desire it not as I should: yet  
giue me to desire what thou wilt.  
O Thou diddest appere to de-  
stroy the worke of the Deuill,  
thou seest his worke in me : god  
Christe, destroy his worke, but  
not thy work: saue me for thy  
great mercies sake. Giue me to be  
leene in thee, in thy death, resur-  
rection, and ascencion. Pardon  
me my sinnes, and mortifye now  
in me my corrupt affections, raise  
me vp and iustifye me, regene-  
rate me dayly more and more,  
giue me faith of immortallitie,  
resurrection of this body, giue me  
faith to ascend in to heauen, and



to be certaine that thou hast al-  
redy take possessiō for me there.  
Bine me to look for thy coming,  
and to be redy in thy coming  
to finde mercy to euerlasting  
life &c.

I beleeue in the holy ghost &c.

**O** Holy spirit the thirde person  
in Trinitie, which diddest de-  
scend vpon Christe our saviour in  
his Baptisme in the likenesse of  
a Dove, thy childre knowe that  
with the father and the sonne  
thou makest and rulest all crea-  
tures visible and invisible, they  
knowe thee in their redemp-  
tion

80 A Godly meditation  
tion to be no lesse boilling and le  
uing then the father and y<sup>e</sup> sonne  
for thou diadell alwaies declare  
Christe to be y<sup>e</sup> sonne of God, and  
gavest testimony inwardly in  
harts of thine elect, to beleue and  
embrace the same, and outward  
ly by miracles and wonders they  
knowe thee to be the Comforter  
and gouernour, whose Christe  
did promise in his Corporall ab  
sence should teach, rule, keep, con  
sole and gouerne his Church and  
people until he should come again  
as in the former part of  
their belief they consider y<sup>e</sup> works  
of creation and redemption: so in  
this part they consider the place  
where

where the same is most effectuall  
 and take th place, where thy ho-  
 ly Church which is Catholike,  
 that is, extending it selfe to all ti-  
 mes, to all places, to all kindes of  
 people. And now shall we discov-  
 er for this Church, why they  
 knowe that as all thinges were  
 made to the worke of redempti-  
 on was taken in hand, that thou  
 blessed Trinitie, mightest in this  
 church be praised, magnified, ser-  
 ued, and worshipped for ever.  
 This church is nothing else but a  
 communion & societie of saints: it  
 is, not one pla societie of all such  
 as he, hath becom, whether he be  
 dead, but also a societie of persons  
 living.

10 A Godly meditation,  
king of Christe: Jesus: which is  
the head of the same; yet by his  
of thee (oh blessed father) which  
art the head of Christe, and of the  
(oh holy ghost) which now thou  
wrest and sittest upon the Father  
hath, and thou wilt sit in the  
her children, by the extending of  
thy wings, not only to defend  
them from their enemies: but  
also to cover their sinnes, and  
remittethem in this life; begin-  
ning also here the resurrection  
of the flesh, and everlasting life,  
the which thou wilt in the end  
of the world ordaine to them; so  
that they shall not need to be  
anymore separated from thee, shall  
quid they

they be pure and haue glorious  
 bodies, immortall and spirituall,  
 the which shall haue the fruition  
 of eternall ioy, life euertasting,  
 and glozy, such as the eye hath  
 not seene, the eare hath heard, nor  
 the hart of man can conceiue.

For then Christe Iesus shall  
 giue vp his Kingdome to God  
 the father, that God may be all in  
 all concerning the gouernance  
 of it by the administration of his  
 word and other meanes whereby  
 now he gouerneth it, that it may  
 be his fathers Kingdome, we be  
 ing become like vnto him, that  
 is, as to the manhood of Christe  
 the God heere is witness, and is  
 shining all

A Godly meditation  
all in all without any other me-  
nes: so that God shall be in be-  
suming them not only in the per-  
son of Christe the humane na-  
ture: but also all the humane na-  
ture of his church which be mem-  
bers of Christe, the wicked and  
reprobate being separate them  
from this communion and cast  
into eternall perdition, with Sa-  
than and Antichriste, there to be  
in torments & bozroun for ever.  
By reason of this their faith  
they are thankful to thee (O holy  
spirit) which hast taught them  
this and given them to believe  
it. To Godnam our Father as  
By reason of this faith they spe-  
cially

63  
vpon the belee

early pray, loue, and helpe the  
Church here militant, and la-  
bour to be holy &c. For  
by reason of this faith they know  
that they themselves sinners, they be-  
lieue pardon of their sins,  
they are risen and rise daily con-  
cerning the inward man, and the  
life eternall begun in  
them, more and more labouring,  
praying, wishing, and desiring  
for the same wholly & perfectly.

Where as (O Lord GOD  
and moste gracious holy Spirit)  
you knowell that it is other-  
wise with me, I do but haile to  
you in saying, I beleeue in  
the holy Ghost for I am barren

A godly meditation  
ful for calling me into thy church  
I do not liue holily, I can  
not, I lament not my finnes  
may not see remission of the same  
in doubt therof as I feele not  
my self risen from a sinfull life as  
I should be, or as I feele not life  
in me, as it is in thy  
children: so doe I doubt here  
whether I haue pardon of my  
sinnes, whether I am regenerate,  
whether I feele truly  
ouerlasting lyfe (the which thing  
both moste displease thee,) and  
yet with my tounge I say [I be  
leeue in the holy ghost.] And I  
search thee (good holy spirit) for  
thy sake which moued the



agree and be willing to partake  
 upon thy goodnes, not onely in  
 the work of Creation (for thou  
 didst lay upon the waters and all  
 the gender thickens upon, as it  
 were hath the work of creatio)  
 but also in the work of redemp-  
 tion, and therefore bidden sit  
 and abide not onely upon  
 thy life in his baptism: but al-  
 so on the Apostles and Church,  
 in thyre tongues visibly the life  
 sayes after Christs resurection,  
 as now thou dost inwardly, ge-  
 nerally, and particularly, sit  
 upon thy Church and children,  
 being the Comforter, the com-  
 forter, the teacher and leader, the  
 guide

48  
A godly meditation  
vnder and gouernment of  
thee thou thy loones late  
I beseech thee to be mercifull  
to me, and forgive me my  
sins, unbelief, ingratitude,  
horrible monstrous uncleanness  
and shame, and utterly take them  
from me. Bring me vnto the  
Church which thou guidest, thou  
is, guide me, make me holy, and  
by faith couple me to Christ,  
charitie to thy people, that I  
may haue the communion of saints  
with thy saints, ouer shadowe  
my finnes, rayse me by thy  
graciousnes, begin in me euery  
thing life, and now more and more  
to expect and looke for all these  
great

vpon the belcef.

65

great mercies, and at length to  
possesse eternall felicitie with  
the, o blessed trinitie, the father,  
the sonne and the holy ghost three  
persons and one Almighty, eter-  
nall, most iust, wise and  
good God: to whome be  
all gloze, power and

Dominion now

and for

ever

✠



# MEDITATI

on vpon the ten Com-  
mandments.

I am the Lord thy God which  
brought thee out of the  
land of Egypt &c.



O God Lord and  
deere father, hea-  
then wouldst I  
would knowe  
I which brought  
test thy people  
Israel out of  
mighty hand, and  
power, which gauest thy law  
vpon

upon the Commandements. 65  
upon mount Sinai, in great  
thundering, lightning, fire, which  
shaketh by the prophets, and his  
best send the utterly beloved  
Sonne Jesus Christ, forquall  
consubstantiall with the in po-  
wer, maiestie, and glory, to take  
upon him our nature, by the ope-  
ration of the holy Ghost, in the  
wombe of the Virgin Mary, of  
whose substance he was made  
and borne man, but pure with-  
out sinne, that we by birth con-  
demned of death, by him might be  
made free. And thus, in the  
of grace, communicating with  
our righteousness, honours, com-  
munications, by the working of  
and  
I. iij.  
spirits

39. A godly meditation.  
Spirit, as he communicated with  
his flesh and blood (but not in-  
fused with himne, as is ours) by  
the working of the same holy spi-  
rit, which spirit after his bitter  
death, resurrection, and ascension  
into the heauens, he sent plenti-  
fully and by a visible signe vnto  
his Apostles and Disciples, by  
whome he published the gospel  
throuout the whole world, and  
so continually hath done from  
age to age, doth, and will doe un-  
to the end of the world by the mi-  
nistry of preaching. Thou knowest  
(I say) that we should know  
and beleue, & thou this Almightie  
Lord and GOD, which is  
this

on the Commaundement. 67  
this sort hast reueled and ope-  
ned thy self, art the one alone,  
very true and eternall almighty  
God which madest and rulest  
Heauen and Earth, and all thin-  
ges visible and invisible, togi-  
ther w<sup>th</sup> this thy dearely beloved  
Sonne Iesus Christe, and with  
the holy spirit, consubstantiall  
and coeternall with the deere  
Father. Not onely this: but  
also thou wouldest that I should  
knowe and beleue, that by the  
same thy dearely beloved Sonne,  
thou hast brought me from the  
tyranny and captiuitie of Sathe,  
and this sinfull world (whereof  
I captiuitie of Egypt, under Pha-  
rao

A godly meditation, in  
rao, was a figure y and in his  
blood shed vpon the Crosse, thou  
hast made a couenaunt with  
whiche thou wilt neuer forget,  
thou art and wilt be my lord and  
my God, y is, thou wilt forgive  
me my Sinnes, and be wholly  
mine with all thy power, wis-  
dome, rightuousnes, truth,  
glory and mercy. Wherefore  
though I might confirme my  
faith by the innumerable mer-  
cies hitherto bestowed vpon  
moſte a budauntly, as thy children  
of Iſrael might haue done  
to confirme their faith by the  
innumerable benefites bestowed vpon  
the in the desert, yet ſpecially the



68  
vpon the Commandement. 68  
seale of thy conenant, I meane  
thy holy Sacrament of Baptis-  
me, wherein thy holy name was  
not in vaine called vpon me (O  
deere father, sweet sonne and sa-  
uour Iesus Christe, and moste  
gracious good holy Ghost) should  
moste assuredly confirme, & euen  
on all sides seale vp my faith of  
this thy conenant that thou art  
my lord and my God: euen as A-  
braham & thy people of Irael  
did by the Sacrament of Circum-  
cision, whyle as the Apostle call-  
eth the seale or signacle of right  
iustices No doubt thou call it so  
ing: but the signe of thy con-  
uent in God, yet thy very con-  
naunt

**A** Godly meditation  
naunt, because as thy word is  
moste true and can not lie as the  
Covenannt is a Covenannt of  
peace unfallible and everlastinge  
even so the Sacrament and letter  
of the same is a moste true testi-  
moniall and witnes therof.

In consideration therefore of this  
that thou the Almighty God of  
thine own goodnes hast bene-  
fited not only to make me a crea-  
ture after thine own Image and  
likenes, which mightest have  
made me a beast: to give to me a  
reasonable soule, endued with  
memorie, iudgement &c. which  
mightest have made me an idle  
without wit or discretion.

upon the Commandement: 69  
granted me with a body belott  
ed with right shape, limmes,  
sight, &c. which might haue  
made me a triple, lame, blinde &c.  
rationally to enrich me conser  
uing fortune, freendes, honour,  
name &c. which might haue made  
me a lame, destitute of all freendes  
and helpeles for this life: but altho  
thou haue said, that I being a  
sinner, borne in sinne, conceived  
in iniquitie, to whom nothing is  
due (more then to a Turck,  
Iewe, or Saracen) but eternall  
damnation, should be called in  
to the number of thy people,  
enrolled in thy Booke, and now  
in the covenannt,) so that now  
with

A Godly meditation,  
with all that ever thou hast  
mine, for which causes sake,  
thereto thou hast kept me, cher-  
ished, defended, spared, and saved,  
chastised me, and now graciously  
dost keep me and care for me,  
living me to live, be, and honour  
thee, expecting also and waiting  
how thou mightest shew me  
thy love upon me. In consideration  
say) of this, most iustly and rea-  
sonably thou requirest, that  
thou art my lord God: so I would  
be thy seruant, and one of thy  
people. As thou hast giuen thy  
selfe wholly unto me, to be mine  
with all thy power, wisdom,  
&c. (For he that giueth him selfe  
giueth

pon the Commandements. 70  
ineth all he hath) so should I be  
wholly thine, and giue ouer my  
self vnto thee to be guided with  
thy wisdom, defended with thy  
power, holpen, releued, and com-  
forted by thy mercy.

First therfore to begin with all,  
thou commaundest y<sup>e</sup> I should haue  
none other gods in thy sight, y<sup>e</sup> is  
to say, as I should haue thee for  
my lord & god to look for all good  
things moste assuredly at thy  
hands, and therfore I should put  
all my trust in thee, be thanke-  
full vnto thee, loue thee, feare  
thee, obey thee, & call vpon thy  
help nāe in all my needs: so should  
I giue this faith, loue, feare,  
obedience,

A Godly meditation  
obedience, thankfulness and  
adoration or prayer, to none  
but in my hart, but only  
thee, or for thee where thou  
inhabitest. All this to do (O  
God) and that with moste  
hart, I haue great cause.  
What a thing is it that thou  
houah, wouldest comfort  
make me, as thou hast done  
give thy sonne for me, & to be  
my God: Oh what am I & thou  
wouldest I should put my trust  
in thee: This thou dost & I may  
never be confounded: but may  
be moste happy. What am I  
that thou wouldest I should  
thee? Where the only cause  
why

vpvpon the commandments. 7 I  
say thou requirest this of me  
not thy because thou wilt punish  
me with both body and soule into  
hell fire, and because they that  
fear thee not, shall perish but all  
that thou mightest give me thy  
good grace, that it might be well  
with me in the euill day, y<sup>e</sup> thou mightest  
sende me thy sonne to me, and  
thy mercy might be vpon me  
from generation to generation.  
Wh<sup>at</sup> shall I say, that thou  
wouldest haue me to obey thee:  
not only that I neuer perish with  
the disobedient: but that thou  
mightest giue me thy holy spirite,  
and rewardes innumerable.  
Wh<sup>at</sup> shall I say, that thou  
wouldest

And so I meditate  
upon that I should love thee  
which thing thou dost in that  
that I might fully and wholly  
own and possesse thee according  
to the nature of love, and therefore  
dost thou require my whole heart  
that I might dwell in thee  
thou art my God and my Lord  
What art I that thou shouldst  
I should call upon thee, verily  
cause thou wilt give me whatso-  
ever I shall ask of thee in the name  
of thy deere childe Jesus Christ  
and even so wouldest thou have  
me thankfull, that thou mightest  
power out to me yet more plea-  
santly, all good things, so I  
cause have I to put my trust in

I know

.1.21

the



upon the Ten Commandments. 72  
that, to love, serve, and obey thee,  
I call upon thee, to be thankfull  
unto thee, not only in respect of the  
benefit which els will ensue, but al-  
so in respect of the commandment that  
thou hast given me, but moste  
of all, yett all only for thyne owne  
sake, for thy goodness, wisdom,  
beautie, strength, power, truth  
and great mercies.

But alas (deere father) what  
shall I say? As in times past hor-  
ribly I have broken this thy law,  
in trusting in thy creatures, cal-  
ling upon them, loving, hearing,  
and doing many things besides  
thee, and rather then thee: even so  
at this present I am a moste wile

A Goaly meditation  
table wretch, blinded y am the  
this wickedness, and mine  
wickedness, so that I see not  
by this thy power, wisdom, ge-  
nerous etc. But rather and see  
it.

I loathe life of nothing, I  
see, I obey none of all, thy  
fullness and power are  
quenched in me, by reason where-  
at I am worthy of eternal dam-  
nation. I after thy will  
shall deal with me simply: I  
am (oh Lord) damned & lost for ever  
for I am very wicked. But yet  
as much as y have given thy son  
Jesus Christe to be made propi-  
tiation sacrifice for the sinners

107  
vpon the cōfession. 73  
the whole world, so that he which  
beloneth in him shall not perishe  
but be saued (for so y<sup>e</sup> haue promi-  
sed) thy trueth now requireth to  
saue me. Now heretofore thou  
maist say vnto me, that I doe not  
believe and therfore not with-  
standing thy trueth and promise,  
in y<sup>e</sup> I believe it not: thou maist  
moost iustly after thy Justice,  
damne me. Oh lord GAD, to  
this I cannot otherwise answer,  
my unbeliefe is so great, but be-  
cause thy mercy is aboue all thy  
workes, and thy goodnes and  
looue is that which all creatures  
most highly commend and mag-  
nify, as the thing wherof thou  
art

1. A Godly meditation  
art called God, because thou art  
right; god & love it self, because  
thou thy mercy gracious God  
thou wilt love theron and love  
the earth thero, then (god love  
I shall be saved, & praise thy name  
for ever more.

Thou shalt not make to thy  
self any graven Image;

Thou shalt not make to thy  
self any graven Image;

As the first commandment  
teacheth me; as well & thou  
art my God, as what God thou  
art; therefore of equitie I should  
have none other Gods but thee;  
that is, I should utterly deny

pon the commandments. 74  
ye, trust in thee, loue thee, feare  
thee, call vpon thee, obey thee, be  
thankfull to thee: so because thou  
willest reule thy selfe visible that  
thou mightest visibly be worship-  
ped, this commandment is con-  
cerning thy worship, that in no  
point I should follow (in worship-  
ping thee:) the deuile or intent of  
any man, Saint, Angel, or Spirit:  
but should take all such as gold,  
trie and image seruice, be it neuer  
so glorious.

And why? forsooth because thou  
wouldest I should worship thee as  
thou hast appointed by thy will.  
For it serueth to be acceptable to  
thee: which is the thing that thou  
wilt.

15. **A** Godly meditation, not  
of him, to whom it is done,  
not of him which doth it. But  
inasmuch as of mā none knoweth  
the will and pleasure but his spi-  
rit, except he reuele (by word or  
signe) the same: much more of the  
(O Lord) none doth knowe thy  
will, but thy spirit and they to  
whom thou wilt reuele the same.  
And therfore abominable euils  
in thy sight are all those things,  
which with me are in moste force  
and estimation because they are  
not after thy word.

So that the meaning of this  
precept is, that as in the first I  
should haue none other Gods but  
thee: so I should haue no worship

pon the commandments. 75  
of thee, but such as thou appointest.  
Wherby therfore I see great cause  
of thankfullnes for this comman-  
dement, in that thou wouldest  
have mine outward service, and  
that after thine appointment, lest  
I should busy my braine how best  
to serue thee.

Good lord thou needest not my ser-  
uice, perfect thou wast before I  
was, therfore it is for myne alone  
commoditie that thou commandest  
me, yea even for myne owne  
weith.

Thou mightest haue letten  
me haue stand all day idle,  
but such is thy love, that thou  
wouldest I should goe in to  
thee.

h. b.

thy

**A Godly meditation** of how  
thy vngare, that with thy  
nantes I might receiue the hier  
blesednesse.

And how great a benefit is it  
to deliuer me of so great a bur  
den with I should haue bene  
bred, if I should haue serued  
in any point after my wit & re  
son? But alas, I not consider  
what a promotion thy seruice  
is, nor what an easie seruice  
& simple (for one may well know  
what to do, & when he pleaseth  
thee, namely when he serueth  
thee as thou hast appointed) &  
I am and alwaies haue bene  
thankfull: so as I am and alwaies  
haue bene agitated & troubled



upon the continuement. - 6  
thy late. For in times past  
when I did not knowe this con-  
tinuement, I was an Image  
shopper of stocks, stones &c.  
bread and wine is now I am  
shopper of mine affections,  
turning to them the service due  
unto thee, though not thereby to  
worship thee, as I thought when  
I traded to stocks and stones,  
bread and wine &c. yet with my  
late transgression of the late for-  
e which I have deserved, and  
deserve everlasting damnation.  
Of thy goodness and great mercy  
O Father I beseech thee for  
thy sake, O Christe sake, O  
O thou sweet Jesus be my comfort  
the



upon the commandments. 77  
is any other but only to thee, and  
by thee, after thy word as thou  
commandest. **Gladius domini**  
Thou open mine eyes to see thy will  
in this thy gracious precept of  
thine, as I will to love it per-  
fectly, and in heart to obey it faithfully.  
For thy dear sonnes sake Iesus  
Christe our Lord. Amen; **Psalm**  
Thou shalt not take the name of  
the Lord thy God in vain, as  
thy saint sayeth, **Psalm**  
By this commandment  
I perceive (O Lord) that  
as in the first thou wouldest  
in the exterior service of  
thee I should utterly obey thee  
mine

77 .2. A Godly meditation  
our hearts, will not reason  
all these reasons together  
man, and wholly give myself  
serving thee after thy will  
so here dost thou begin to tell  
how thou wilt have my love  
! better also do thy service  
therefore thou knowest not  
take thy name in vain  
temerarious or bayne swearing  
by cursing, praying without  
as those do, that pray in a  
they knowe not, praying  
but faith, or attente consideration  
of the thing desired; with  
harty desire and certaine expecta-  
tion of obtaining that which  
thy glory and my salvation,

pon the Commandments 78  
ingesting, and holding, abiding, ac-  
cording to reading & hearing of  
thy holy word, by the which thou  
art by the name, well known:  
and in like manner by denying  
the truth and liberty, or concea-  
ling it when occasion is offered to  
promote thy glory and confirme  
the truth. And you should be of  
the reason whereof, that thou wouldest have me  
to be thy faithful humble, chaste,  
and the upborne truth  
after my vocation: in praying  
heartily, and calling upon the  
name, in hearing, and hear-  
ing thy word, and speaking  
thereof with all reverence, with  
gience

2. 251 A Godly meditation  
diligence, and attention in  
giving and praising the  
great mercy, instructing my  
ther and admonishing him  
he erreth, after my calling  
cation, with all humbleness  
dence, and love. And thus  
And thus wouldst thou have  
to exercise my tongue, and  
I think that the exercising of  
this sort, in a humble and hope  
ful things but in things that  
feth thee, and profiteth my  
other. And thus wouldst thou  
And for as much as thou knowest  
that our tongue is a slippery  
her, and we very negligent  
it and of the great sinners

upon the Commendments. 79  
highly thereby cometh to be answered  
for all things: if thou hast not  
yet a fearfully inward true  
reformation; that though thou  
shalt have no fault by passing  
therefore, yet wilt not thou be  
innocent, that taketh the name  
in vaine. As by many examples  
we are taught, as in the holy  
scriptures; as by way of experience;  
and if we would consider the  
same. And therefore I have great  
cause to give Praise and thanks  
to the most holy name; for  
many great benefits which by  
this Commendment I re-

27. A Godly meditation  
cause and ought with thank-  
nes to consider. First that it were  
please thee not only to give me  
tong, where thou mightest haue  
many speeches; but also thou  
wouldest haue it sanctified to thy  
seruice. Again, that thou wouldest  
not onely reueale thy name  
vnto vs; but also wouldest giue  
me leaue to call vpon it, praise  
publishe it. yea thou hast com-  
maunded me so to do, & not onely  
commaunded; but hast promised that  
thou wilt heare my prayer & that  
my praising of thee and confessing  
thy word & truth shall not be  
vaine. Thirdly if thou wouldest  
all men should vse their tongue so,  
therby



upon the cōmaundements. 80  
therby I might be the better in-  
structed, admonished, and occasi-  
oned to vse my self well, and in  
the obedience of this thy holy pre-  
cept. But what goe I about to  
recken by tale the causes of this  
this Commaundement, see-  
ing that they be innumerable if  
man should but look enū vpo the  
very word, by the which as by  
name thou art moſte truly  
involuen, the which word thou  
commendest vnto vs in this com-  
maundement &c. as thou dost  
in preaching, priuat admonishing,  
thanks giuing, and pzaier, then  
by which: nothing is more pſe-  
table

of **A godly meditation,**  
stable to vs in this vale of mis-  
rie.

But, gracious good Lord,  
acknowledge my selfe not on-  
ly to be a wicke vnthankfull wretch  
by this thy holy precept, and thy  
great mercies which here thou  
hast perceiue thou hast most  
graciously powred vppon me  
and dost yet still offer vnto me  
but also that I am a miserable  
transgressoure of this thy most  
holy, good, and blessed commande-  
ment, as alwayes I haue bene  
in times past.

Horribly haue I abused thy  
name in swearing, cursing, and  
sitting wickedly, I haue cal-

upon the Commandements. 81  
led upon other names then thing,  
as the names of Peter, Paule,  
Mary &c: yea of some, whose sal-  
uation is to be doubted of, I haue  
folishly prayed in such a tung as  
I knewe not what I prayed and  
said, with many other transgressi-  
ons of this pzecept, wherein yet I  
am conuersat, as in seldom pray-  
ing, and when I pray I am not  
attent, nor very desirous of the  
thing I ask with my tung.  
After prayer, I do not earnestly  
look for the good things asked and  
prayed for, and therefore when I  
obtaine my request, I am moult  
unthankfull, the Lord I reue-  
rence and moult negligently, not  
getting

12 A Godly meditation  
getting forth with what I read  
I admonishe not others when  
heare them abuse thy holy word  
I am afraid (for feare of losse  
friends, name or life) to confesse  
thy trueth, gospell & name, which  
was called vppon me in baptisme  
and not in vayne, if I did not  
thus make it in vaine. But alas  
I can in no wise comprehend the  
multitude of my Transgressions  
concerning this thy law. For  
this is a sinne aboue other sinnes  
that vnder thy name, word, and  
gospell, I play the Hypocrite, be-  
using more care for mine owne  
name, then for thine.  
For if my name were euill spoken

vpon the cōmaundements. If  
it would grieve me, & I would  
defend it, but alas I heare things  
daily evil spoken of, and see it per-  
phaned by false Doctrine, and  
ill living; but it grieveth me  
not. After my vocation I seeke  
not; nor do not goe about to re-  
medie these things in my self and  
in others. And why? because (god  
know) I love my self better then  
thee, & not thee with my wholle  
hart. Thy first Commaunde-  
ment hath no place with me as it  
should haue, it possesseth not my  
hart, minde and will as thou re-  
questest, mooste to remember come  
moditye. O Be a gallie. Whereof I  
am woorthy no eternall damna-  
tion

12 . **A** Godly meditation  
tion. **O** what shall I doe (gracious  
ous God) which not onely ha  
bene so grievous & filthy a sin  
ner, & cursed is - so great a w  
ter vppon dead creatures; and  
haineuse a Transgressor of the  
law: but also at this present doe  
so horribly & hypocritically offend  
thee in taking thy name in vaine,  
and that so many waies, in pra  
ise and not praying, in reading & no  
reading, in speaking and not spe  
king; and not confessing, simpl  
ly and from my hart thy Doc  
trine, trueth and name, but cryi  
ding mine owne name: farre  
honor it. Shall I not do thee: thou  
budenfully: I am more guilty

pon the Commandements. 83  
tho more shall disobey this thy  
holy precept, adding sinne to sin,  
wheras thou wouldest I should  
call vpon thy holy nāe (deere lord)  
which hast giuen thy deere sonne  
Iesus Ch:iste, to be a Mediatour  
for vs, that thoro we him, we  
might finde not onely Grace for  
the pardon of our sinnes past:  
but also for the obtaining of the  
holy spirit, as well the better to  
vnderstand, as also the better  
and more frankly to obey this  
thy holy precept for euer. For  
mistake (therfore deere God) par-  
don my sinnes past and present,  
wherof this labo both accuse me,  
and graunt (moste gracious fa-  
ther

L. v.

28 **A godly meditation,**  
ther that I may be endued with  
thy holy spirit to knowe and love  
thy holy name, word and truth  
in Iesus Christe, that I may  
zealous, wise, and constant,  
that my tongue may be sanctified  
henceforth and guyded with thy  
holy spirit and grace to publicly  
confesse and teach, after my voca-  
tion to others an occasion is offer-  
red, thy trueth and gospell, to re-  
vpon thy name in all my need,  
give thanks vnto thee, praise thee,  
magnify thee, and to sanctify thy  
holy name as a vessel of thy grace  
for ever and ever.

**A P E** **Remember**



pon the Commaundemētts. 84.

remember that thou keep holy  
the Sabaoth day &c.

After thou hast tolde me  
how in the eternall service  
of thee (gracious Lord) thou wilt  
have my tung bled : so dost thou  
teach me, thou wilt have  
mine eares and all my wholle bo-  
dy occupied, namely in sanctifica-  
tion & holines, y is in those things  
which y peculiarly hast appoynt-  
ed to be meanes immediatly to  
help to that end, as in hearing thy  
word preached, and using the  
ceremonies of thee appoynted  
as thou hast commaunded. For  
the

**A Godly meditation,**  
the which thinges to be exerce  
of thy people, thou at the first  
dest appoint a certaine day, nam  
ly the seuenth day, which ther  
fore thou calledst the Sabaoth  
that therby they with their Co  
ozen and Family, resting fr  
all exterioꝝ labour, which hinder  
the Meditation of the Spirit  
might not onely be more able  
goe on thzough with their tra  
and labour (so: without some re  
nothing can endure, in resp  
whereof thou wouldest the  
beast which in labour were  
fied, should haue the priuile  
of this Sabaoth) but also  
rather, y the people might

on the commaundements. 85  
their family and children, be in-  
structed and taught, first by the  
ministry of the word in preach-  
ing & catechising, secondly by the  
using of the Sacraments appoin-  
ted after the commaundement and  
institution, they might be assured  
of the promises, thirdly by praying  
they might be augmented in all  
goodnes, and last of all by their  
meeting together, and exercising  
all these the works of Sanctifi-  
cation, they might increase in Love  
and Charitie one towards ano-  
ther as members of one Body and  
fellowes of one inheritance,  
and thus by meeting to-  
gether, praying, and using the Sacra-  
mentes,

22 **A** Godly meditation, re-  
ments: they might be instructed  
in the law and of that Sabbath  
where into thou thy self didst  
enter, after thou hadst made the  
world, ceasing from thy works  
not of conseruation but of crea-  
on, into the which as after thy  
life and the works of this time  
they should enter: so now they  
begin spiritually to enter, ceas-  
ing from their stone works  
which the olde man moneth they  
bnto, not that (good Lord) thou  
wouldest these works appoin-  
ted for the Sabbath day should  
not be exercised at any other time  
but onely on the Seventh day  
but because thou diddest as well

on the Commandements. 66  
daine them for a policie to en-  
ure till the coming of Christe,  
also according to the revelati-  
on of thee in that time didest open  
thy self, beginning then in figu-  
res and shadowes, whose verti-  
es in thy time were to be appa-  
red, therefore it pleased thee to ap-  
point then the seventh day, which  
seventh day, although by reason  
of the policie being by thee de-  
stroyed, and by reason Christe  
the verytie and body of all shado-  
wes, it be abrogate from us: yet  
standeth this Commandement  
in force as well for the works of  
sanctification, that is for wear-  
ing the armour, coming  
to

22 . A Godly meditation  
to heare it, for praying, to  
the Sacraments, and coming  
gathered that end, as also  
those dayes which by comin-  
der, and on good ground are ob-  
tained and received, how best  
this libertie that necessitie of  
faith and sanctification and  
grace may dispell therewith,  
Hon of wilfull and willing  
being avoided &c.

So that hereby I perceiue  
will and pleasure to be, that  
should at all times, as much  
charitie and necessitie will  
me: glue ouer my self,  
cause all other whom I  
charge, to cōtinue & especially

upon the commaundements.' 87  
the sundays and other holy days  
being receiued and to that end ap-  
pointed) to the resorting to the  
temple and places appoynted to  
preacher, to heare with meeknes  
thy holy word and vse thy sacra-  
ments and ceremonies as thou  
hast commaunded, and to exercise  
all things which might be to the  
confirmation and propagation of  
thy holy religion or make to the  
increase of loue and charitie, as  
coming to the poore, reconciling  
such as be in variace, visiting the  
sick; and euen (as it were) begui-  
ning that Sabaoth wherof Esay  
speaketh.

For the reason wherof I haue great

cause

A godly meditation  
cause to thank thee (most  
loving father) that thou wouldst  
point me to be in this time, when  
thou hast more plentifully  
revealed thy self then thou didst  
not onely befoze Christe his  
thing: but also since Christes  
cession. Neuer since Englands  
was England diddest thou  
manifestly reveale thy trueth,  
I hast down in these dayes. Great  
cause I have to thank thee that  
thou wouldst institute the mys-  
tery of thy word and Sacramen-  
tes as meanes wherby thy Holy  
Spirit is effectuell to worke  
our hearts Sanctification.  
Great cause have I to thank thee



upon the Commandements. 88  
that thou wouldest keep the holie  
of the Prophets and Apostles  
until this time. Great cause haue  
I to praise thee that thou hast  
gauen me such knowledge in these  
things as thou hast don of thy great mer-  
its. Great cause haue I to thank  
thee for thy good and true minis-  
ters and preachers of thy word  
which thou hast sent amongst vs,  
and giue me grace to heare them.  
Great cause haue I to thank  
thee that in this Region thou  
hast giuen so long quietnes, and  
peace and borough to thy church. Great  
cause haue I to thank  
thee; for that thou wouldest  
make me such a man in whome thy  
holie

27. A godly meditation  
holy spirit might work. The  
cause I have to thank thee, my  
moniest call me in to thine  
hall Sabbath and rest full of  
joy, such as the eye hath not seen  
the eare hath not heard.  
Great cause have I to thank  
thee, that so many dayes are  
pointed so: this end, that I  
should meet together to heare  
word and receiue the Sac-  
raments. Great cause have I  
to thank thee so: the institution  
the Sacraments, which thou  
hast ordained as thy visible  
palpable wordes, to the as-  
surance and confirmation of  
faith of all such as vse the same.

pon the Commandements. 89  
er the Commandements. But  
infinite are the causes for the  
which I ought to give thee thanks  
for this Commandement.

But alas I am not only un-  
thankfull : but also a moste unrea-  
sonable transgressor of it. I will  
not now speak of my transgressi-  
ons past concerning this Com-  
mandement : presently they are  
so many that I can not.

For thou knowest how I do not  
only at convenient times on the  
work dayes keep my self alway  
from Common, prayers in the  
congregation and assemblee of the  
people, and from hearing of the  
word : but also on the Sabboth

9. 14.

dayes

**A Godly meditation**  
dayes to ride or goe about the  
or that worldly busines I am  
very pzeſſe, to ſit down at the  
Lauerne, and to go to that man-  
table: I am ready at the firſt bid-  
ding, but alas to reſorte to the  
table of thy ſone and receiue with  
thankfulnes the Sacrament of  
his body and blood for confirma-  
tion of my Faith, (that is,) to  
learne ſpiritually to taſte Chriſt  
his body broke and his blood ſhed  
for the remiſſion of my finnes,  
to doe this: oh how unwilling  
am I? We go to ſupper and ſwe-  
et cringes with ſuch lyke ſweet  
trye, I haue bene a great time  
more ready then now I am to  
heare

upon the commandments. 90  
heare thy word, and vse thy Sa-  
raments as I should doe thy mini-  
sters, I pray not for thy church, I  
am not carefull (good Lord) that  
wicked doctrine should at any time  
preuaile, Idolatry supersticion, &  
abomination abound, the sacra-  
ments and sacrifice of thy deere  
sonne Iesus Christe should be  
blasphemously corrupted, when  
for preaching: there should be no-  
thing but massing, for catechising  
sentencing, for reading of the Scrip-  
tures: bestringing, for singing of  
psalmes and Godly songs, to  
our edification: all should be done  
in latin, in such notes, tunes,  
titles & descants, that utterly the

9.iiij.

mind

99 A godly meditation.  
minde is pulled from the conside-  
ration of the thing (if men did un-  
derstand it) vnto the melody  
it hath been in times past. All  
which my wickednes brought in,  
prowphaning of this comasement  
and my not praying. Thy min-  
sters were in prison, dispersed in  
other countries, spoyled, burnt, ma-  
rtyred, many fel (for fear of gods  
life, name, &c.) from the truth, they  
retained most manifest idolatry,  
false preachers abounded  
amongst thy people dearly bought  
even with thy blood, they were  
not fed with the bread of life  
word, but with strawling.

Antichriste wholly p[re]sented,

and

pon the Commandements, or,  
yet for all this, alas I am so  
carelesse, nothing lamenting  
my sinnes which haue been the  
cause of all this. O dear Father  
forgiue me for Christs sake & be  
merciful vnto me, and as of thy  
mercy thou hast given me time to  
repent: so giue me repentance.  
Direct me thy holy spirite to o-  
bey to me this thy Lawe, so that  
I may knowe thy will in it, loue  
it, and alwaies obey it, thy good  
spirit sanctify me, and work in  
me a true taste of eternall life,  
and pleasure in y<sup>e</sup> speditatiō of it,  
giue me (gracious good Father)  
the litle mouthful of that bread  
that thou feedest thy selfe with  
al

Agodly meditation.  
all, giue me that with him I may  
come into mouēt Hozeb. Help the  
church, cherish it & giue har-  
rough heer & els where, for Ch-  
stes sake purge thy ministry  
cozruption & false ministers, set  
out preachers to feed the people  
destroy Antichriste & all his king-  
dome, giue to such as be fallen  
from thy trueth, repentance  
keep others from falling, and  
their falling doe thou the more  
confirm vs, confirme the mi-  
nisters and poore people in pri-  
son and exile, strengthen them in  
trueth, deliuer them if it be  
good will, giue them that  
Conscience they may so as  
the



pon the Commaundements. 91  
their aduersaries: that thy Ser-  
uants may reioyce and the ad-  
uersaries be confounded, auenge  
thou thine owne cause (O thou  
God of hosts) and help all thy peo-  
ple, and me especially because I  
have mosse need.

Honour thy father and mother  
that thou maist lue long &c.

After that thou hast tolde me  
(God Lord) thy will concer-  
ning the service which thou re-  
quiest inwardly and outwardly  
to be giuen unto thee: now dost  
thou begin to tell me what thy  
wil

**A Godly meditation**  
will is that I should do and let  
me be done for thy sake man.  
And first thou settest before  
mine eyes, them whom thou for  
orders sake and the more com-  
ditie of man in this life, hast set  
in degree and authoritie above  
me, comprehending them under  
the name of father and mother,  
that I might knowe & as of thy  
they are commaunded to beare to-  
wards me a fatherly loue and a  
motherly care in the very names  
of father and mother, wherewith  
thou honourest them: so am I com-  
maunded of thee to do that which  
is most equal and iust (as the  
very brute beasts doe teach us)  
with

Upon the Commandements, 93  
with childlike affection and dutie  
I should behaue my self towards  
them, that is, I should hōor them  
which comprehendeth in it loue,  
thankfulnes, reuerence and o-  
bedience, and that not to much,  
because they be my parents, & in  
their offices are carefull for me  
(for it may be they will neglect  
the doing of their duties toward  
me) but because thou commaun-  
dest me so to do, how soeuer they  
do. So that by this commaun-  
dement I perceiue that thou wol-  
dest I should cōsider them whom  
thou hast placed in Authoritie  
and superior degree, as Paren-  
tes, Magistrates, Pastors

**A godly meditation.**  
as such like, and accordingly be  
hauē my self toward them. Ho-  
nour thē, that is to say, loue thē,  
be thankfull vnto them, reuerēce  
them and obey them for thy sake  
so long as they passe not their  
bounds, that is, so long as they  
require not otherwise then thou  
hast giuen them commission or  
permission to doe.

And for asmuch as thou see  
their care and office is great, and  
our Corruption to obey is very  
much aswell to encourage them  
in their vocation to be diligent,  
as to enflame me to humble obe-  
dience vnto them, there thou wilt  
to make them moze willing to  
sustaine

93  
vpon the Commandements  
sustaine cares for me: thou addest  
a promise, that is long life, which  
so far as it is a blessing from thee:  
thou wilt endue vs with all.

Wherby we may gather that a  
civil life doth much please thee,  
and receiveth heere rewardes es-  
pecially if we lead it for consci-  
ence to thy law. And on the con-  
trary part, a disobedient life to  
them that be in auctoritie: will  
bring the sooner thy wrath and  
vengeaunce in this life. All which  
worketh much to the commen-  
dation of the state of politick and  
civill Magistrates.

By reason heereof (deere father) I  
be my self much bound to praise  
thee and

**A Godly meditation**  
thee hartily to obey this thy  
commandment. For in it and by it  
thou declarest thy great love to  
wards vs, which even in this pre-  
sent life, our pilgrimage and pa-  
ssage to our home, wouldest have  
vs to enioy the benefite of peace,  
and moste seemly quietnes and  
order, and by this order so couple  
vs that none should contemne or  
despise another, but even high  
and lowe to be and acount them-  
selves as Parents and Children.  
Verticulerly for my part, I can-  
not but say that I have moste  
cause to thank thee for my Pa-  
rents Schoolmaisters and others,  
Under whose tuition thou hast  
put

upon the commandments. 49.  
put me, no pest is able to wille  
the perticuler benefits, which  
I have hereby receiued in my in-  
fancie, childhoode, youth, middle  
age, & alwaies hitherto. As thou  
god & Lord hast y declared thy  
self to me, with in the, & by them  
well nourished, fed, instructed, co-  
rrected defended and moste grate-  
fully kept me. I could reckon in-  
numerable behinde me, and but  
few before me, so much made of  
and cared for as I haue been he-  
therto. So final take of thy loue  
to me ward is it; y thou would  
well engraine in their hearts and  
commaund them vnder paine  
of damnation to be careful

SHAME

A.

ouer

**A Godly meditation**  
ouer me, to doe me good and pro-  
uide for me, as they haue done  
or rather thou by them publickly.  
Also for the common welth and  
such as thou hast placed in au-  
thoritie ouer me in bothe thy re-  
giments, if I considered them  
that haue been, and them that be  
I could not but prayse thee (god  
lord). For no lesse praise worthy  
art thou for the chastising vs and  
admonishing vs (in time past by  
them that were in authoritie) of  
our ingratitude and vnthank-  
fulnes: then by such as haue  
beene & be for all kindes of good  
things. But infinit are the causes  
of thankfulness which this com-  
mande



pon the cōmandement. 95  
mandemēt cōsidered, should stir  
up in me. But alas (most mer  
ciful father) as I acknowledge  
my self most vnthankfull vnto  
thee for all thy benefits pointed  
vpon me in this life by my paren  
ts, Nurces, Tutors, Maysters,  
Magistrates, Bishops, Pastors,  
and good Friends, euen from my  
cradle vnto this houre: so vnto  
them haue I alwayes bene and  
am, in not louing them, as  
my coldenes in praying for them  
and so my power in helping  
them declarcth, and also my not  
reuerencing them, my contem  
ning them, & temerarioulnes in  
my mistreating of so many wylde &  
to

20 A Goodly meditation  
to straighly looking at the  
their vices, the weth & not  
and them, as by my countenance  
appeareth, not onely when  
thing to me unpleasant or  
profitable : but also profitable  
conuenient is required. And  
I speak not of the euil & unplea-  
ring reports, of y<sup>e</sup> offences in tra-  
gressing y<sup>e</sup> polittike lawes for  
parel & meats & other no small  
offences which I haue committed  
and giuen. Oh this is a sinne  
(dear Father,) y<sup>e</sup> I alwaies haue  
been a priuat more then a com-  
mon wele man, alwaies I haue  
for more oblique commodity, con-  
sidering that whiche maketh to the  
of

pon the Commandement, 96  
commodity of others. As for me,  
disobedience and wicked behaui-  
our towards mine olde parents  
and all others, whom thou hast  
set ouer me. (O dear Father) no  
man can expresse it, and therefore  
I am woorthy of damnation. But  
gracious good Lord and deere  
Father) I beseech thee for thy  
Christes sake, to haue mercy up-  
pon me, and pardon me, as of thy  
goodnes it pleased thee to pardon  
the Patriarks. Thou hast gi-  
uen this Commandement as  
thy holy law to open to us, how  
corrupt we are, and how deathly  
we stande from the Father, &  
whereafter we begin first to be

and

R. iij.

and

de A Godly meditation, no  
and once agreed thereto before  
Adams fall, that we might love  
our selues and euen thereby be  
brought to seek & let by thy most  
mercies in Iesus Chyiste, whom  
therfore thou diddest send to ful  
fill the lawe in his fleshe that we  
might haue of him the same,  
by true faith, which of thy  
godnes worke in vs by thy ho  
ly spirit, and open this law vnto  
vs that we may more and more  
increase in the knowledge, love,  
and obedience of it to thy glory,  
and our saluation. Amen. Ours  
father be mercifull to our synners,  
especially the Doctores  
highnes, whose part with the re  
fous

pon the Comaundements. 97  
One of her Councellers, turn to  
to thy Testimonies, give them  
thy wisdom and a zeale to the  
trueth according to knowledge,  
that they may vse the power they  
haue receiued of thee to the che-  
rishing of thy Church, that with  
vs heere thy word may haue free  
passage and thy true worship  
may be maintained, and not on-  
ly heere: but also euery where a-  
mong those whom thou woul-  
dest we should pray for. Be mer-  
cifull to my poore Parents (gra-  
cious Lord) with my brethren  
sisters, wife, children, family,  
seruants, kinfolke, neighbours,  
as thou knowest they haue all

**A Godly meditation**  
need. Give vnto the hearts of all  
Parents, Masters and such as  
be in authoritie heer or elsewhere  
that they may according to that  
thou hast put the in trust with  
all, be faithful, diligent, careful  
and happy. Graunt vnto Chil-  
dren, Seruaunts and Subiects,  
that euery one may render loue,  
obedience, thankfullnes, and re-  
uerence to all such as thou hast  
put in authoritie ouer them.  
Blesse the Church and send it  
peace and harbozough heer or  
elsewhere. Blesse the common  
wele and send vs peace. Blesse  
the Dioces and shires and send  
them good Bishops and Justices

upon the commandements. 98.  
res. Blesse euery householde and  
family, that thy peace may be in  
the same continually. Finally,  
write this law & all thy lawes  
in our harts wee beseech thee  
that we may keep them. Amen.

Thou shalt doo no murder. &c.

**I**n the commandement  
going next before, thou  
settest before me the perso-  
nages of all such as <sup>are</sup> for the co-  
moditie, order and peace of man  
in this life hast placed in autho-  
ritie, accordingly as <sup>are</sup> for thy  
sake to be esteemed so hast thou  
in this commandement set be-  
fore

**A Godly meditation**  
foze vs to look on the personages  
of all men generally, high and  
lowe ouer whom thou givest vs  
a charge that we shall not kill or  
murther them. In which word  
thou comprehendest all kinde of  
hatred or malice, in word thought  
or deed, as thy déerely beloued  
Sonne expounding this Com-  
maundement dooth teach. Yet  
because thou wouldest all men  
should be déer vnto vs, beeing all  
of one substance, of one simili-  
tude, comming of the same pa-  
rents Adam and Eue, made of  
one God, redeemed of one Christ  
in whom we should be coupled  
as members of one body, & liue

to



vpōn the Commaundemēt: 99  
to the ayd, succour, and comfort  
one of another, because of this (I  
say) easily we may see that not on-  
ly thou forbiddst here to beware  
of all kindes of displeasures: but  
also thou commaundest vs to  
beare and exercise all kindes of loue  
and fauour in hart, word and  
deed, and that for thy commaun-  
dements sake, for els towarde  
our enemies our harts would a-  
rise, and be great, in that they  
contemning their duties towar-  
des vs seeme to deserue the like  
at our hands.

By reason herof I haue great  
cause to thank thee dear father, for  
herby I see how y<sup>e</sup> doo much  
loue

**A Godly meditation**  
loue my soule which art so care  
full ouer my body, so y<sup>e</sup> he which  
hurteth it : displeaseth thee, may  
he that dooth it good please thee  
if so be he do it for thy sake. By  
this commaundement now I see  
that it is thou that hast kept me  
from doing many evils, which  
els I should haue outrageously  
done, & hast stirred me vp to do  
good to my bretheren if at any time  
I haue done any, even as thou  
hast also kept and dost keep pre  
sently others from doing me hurt,  
and hast and dost stirre vp those  
that doe me good to doe so unto  
me. Oh how great is y<sup>e</sup> multitude  
of thy benefits good Lord where  
with thou

100  
vpon the Commaundements. thou hast ouerwhelmed me, and  
the which through this comma  
ment I perceiue my self to haue  
receiued, presently do receiue &  
so long as I liue am like to recei  
ue: for thou commaundest all me  
euery where to do me good; loue  
me, defend me, and cherishe me,  
such is thy loue to me in this  
present life and that for my bo  
dy, oh how great is thy loue the  
to me in euerlasting life, and that  
for my soule: If in a strange coun  
trei so great is thy protectio: how  
great is it at hōe. But alas (oere  
lord) how vnthakful haue I been  
and am stil for these thy fatherly  
benefits, oh myne ingratitude.

## A Godly meditation

(yea lord) horribly haue I transgressed & still doe transgresse thy thy gracious pzecept in pride, enuie, dilbaine malice, hardnes of hart, vnmmercifulnes, & contemning thy childzen, saints & seruants, let loue all together raineth in me & desire of praise, rule and fame, I am so far from loue and mercy in hart (good Lord) that no man can hear it in my tung, no2 see it in my wo2ks, but rather cleue contrary, and that generally and to them, to whom I am most bound perticularly. By reason wherof I haue deserued euertlasting damnation and to be cast away from thy pzesence for euer.

DD

yp on the Comaundements. Io I

Oh moſte gracious father for  
giue me for Chriſtes ſake I be  
ſeech thee. For to this end diddeſt  
thou giue this commaundement,  
that I ſeeing my corruptiō & depra-  
uate nature by ſinne, might come  
to thy mercy deſerued by Chriſte  
and thzough faith in him, might  
finde not onely pardon of that  
which is paſt: but alſo thy  
Grace and holy Spirit to be-  
gin in me the obedience to this  
and all other thy holy pzcepts  
for ever more, ſo be it.

For this thy Chriſtes ſake (deere  
father) I beſeech thee therfore to  
take from me and all other for  
whom I woulddeſt that we ſhoulde  
pze,

101. A godly meditation  
pray all, erue, pite, arroy,  
biloaine, haret and all  
oulties, and graunt vnto vs  
wells of mercy, humilitie,  
ence, meeknes, long suffer-  
gentlenes, peace, charity and  
kinde of brotherly loue, to  
the feeble, releue the poore,  
the fatherles, heal the sick,  
the afflicted, shewe thy  
mercy vpon all poore  
ners, and deliuer them in thy  
good time, remember thy  
towards all Estrangers,  
lmes, Widowes and Orph-  
appressed,  
Thou shalt see comit adobe

upon the commandments, to  
about to administer unto  
me as thou art in the church: To put  
sins and chastise in this, and  
therefore thou shalt pray to not  
commit adultery, in the holy  
woorde: thy forme our saviour Je-  
sus Christe dooth comprehend all  
uncleanes, yea the very concupis-  
cence and abusing of the hart in  
lust after any mans wife or  
therwise unchastly. By which  
is that thou wouldest have us to  
loue in our selves and others,  
puritie and cleanes, & we might  
be holy as thou our God art ho-  
ly, and our bodies being temple  
s of the holy spirit might be

Q,

kept

801. **A** Godely meditation  
best man is, that as thou  
bindest all such men, women,  
lokes, and thoughts, so best  
thou remember to be to live out  
every life, all Puritie, Chastite,  
Cleans, Sobrietie, Temper-  
rance, &c. which I have great  
cause to be thankfull unto thee  
which not only for the help and  
commodity of man: but also for  
remedy of man's infirmities, but  
made all man kinde, and ordain-  
ned the state of matrimony, whi-  
ch in thy sight is so holy and pure  
that thou accomptest the best  
and act of generations between  
man



vpōn the commandements. to  
man and wife in this state of  
matrimony to be an undefiled  
thing, and such care thou hast  
ouer the personages married and  
their condition, that into dam-  
nation they sinne, which not on-  
ly goe about to defile that flesh,  
but within their hearts do wish  
or desire it, yea which doe not  
inuenie themselves with thou-  
ght, word and deed to help that  
puritie and cleannes between ma-  
ried folkes be kept. But great  
causes thou giuest vs to thank  
thee for this state and ordinance  
and for thy defending vs by this  
commandement, are innume-  
rable.

D. G.

Ful

101 **A Godly meditation.**  
I pray well I see that it is thou  
which by this commandment  
not onely refraynest me: but al-  
so kepest my wife from impur-  
tie which els we might bothe  
commit.

Great is thy loue (o good lord)  
& moze then I am able to con-  
sider which declareth thy self to be  
thus carefull ouer me concerning  
benefits which come vnto me  
both for the minde, body, and  
goods, by Sobriety and Tem-  
peraunce, which heere thou re-  
quiest. Onely this I cannot but  
see, that I haue great cause to  
thank thee which art so carefull  
ouer me, as by this Command-  
ment

vp n the Considerations. 104

dement I well see.  
But alas (good lord) what shall  
I say, which am and haue bene  
so farre from thankfulness: that  
I am to be accompted amongst  
the moste vnthankfull, yea thou  
knowest it good Lord. Filthily  
haue I broken this lawe, and  
caused other so to doo, of whose  
repentance I am uncertaine. As  
also my tong alas hath often  
bene so shamefully exercised,  
mine eyes and my thoughts so  
wickedly abused. All this gorr  
I haue increased by mine intem-  
perance in eating, drink-  
ing, cherishing my bodye. I  
haue also hurt my bodily helth

D. ity.

minished

401 **A** Godly meditation  
minished that which I & others  
should live on, and horribly im-  
bered all good prayers, and me-  
ditations, wherein though I  
haue time and place: yet alas  
I nothing exorise my self as I  
should doo.

My reason wherof, I haue deser-  
ued euerlasting damnation. O  
good lord and gracious father, for  
thou for thy names sake and in  
Christes blood, pardon me and  
forgiue me I beseech thee, and as  
thou hast mooste mercifully be-  
therto spared me: so of thy mer-  
cy put away my trespasses, and  
the transgressions of those whom  
I haue caused to sin, let y loue  
which

vpon the Commaundement 10.  
which moued the 10. parsoe  
was with Thamar, Dauid, Ber-  
tuba, and the great Annet, of  
whom we read in S. Luke.  
moue thee to pardon and to giue  
me also. Thou gauest this Com-  
maundement to this end, that  
I might knowe my sinne and  
infull nature, and so thereby  
be driuen to thy Christ crucified  
for whose sake I aske mercy, and  
also that thy good spirit may be  
giuen vnto me to purifie me, and  
work so in me and with me, that  
I may truly knowe, hartly  
love, and faithfully obey the  
thy holy precept inwardly and  
outwardly now & for euer. Amen.

Gracious

A godly meditation.  
Gracious good Lord, graunt  
me & my wife that we may liue  
together according to know-  
ledge, & may keep our bellies  
in holines. graunt (Oh lord) that  
we may be pure and undefiled,  
and graunt the same to all that  
be married & to them which be  
betrothed graunt that they may  
liue a pure, chaste, and undefiled  
life, and if they haue not the gift  
of singlenes of life: graunt them  
such makes with whom they  
may liue holily to thy praise.

Deere father giue us the gift  
of Sobriety and Temperance  
and graunt the same to all them  
whom thou wouldest I should

upon the Commaundments: o  
may for. As in times past I haue  
used my tung and other mem-  
bers euill: so now (Good Lord)  
graunt that I may vse them  
well, chastele and godly. This  
I pray the graunt through Je-  
sus Christe, and finally (Oh lord)  
bothe in soule and body sanctify  
me and as in thy temple dwell  
in me, now and for ever more.

A M E

Thou shalt not steale

W. Ow y thou hast taught me  
y service required of the for  
me to obserue towards the perso-  
nages of all men & women of e-

D. b.

uery

20 A godly meditation.  
uery conditio: I beghet to tell  
me what thou wouldest I should  
do concerning their goods, as  
as in þe next Commaundment  
before this thou dost commaund  
vnto me sobrietie and purenes:  
so dost thou in this, Justice and  
rightuousnes, forbidding me to  
steale. Under the which word  
thou comprehendest all kind  
of disceit. The which thing thou  
dost because thou wouldest that  
I should giue my self wholly to  
the study and exercise of Justice,  
as in the precept next going.  
For thou wouldest I should giue  
ouer my self wholly to þe keeping  
of sobrietie and purenes.



upon the Comaundements. I 07  
I see thy good pleasure heerin is  
not that I should alonely abstain  
from all theft: but also from all  
fraud and craft in word or deed,  
yea that I should earnestly fol-  
low & exercise all equitie, trueth  
and iustice.

By reason wherof I see my self  
much bound to praise thee which  
art so carefull ouer my goods and  
substance, that if any man should  
goe about to steale from me, or  
to defraud me in any thing, yea  
whosoener goeth not about to  
trouble and care for that I haue as  
he would doe for his owne, the  
same displeaseth thee.

O Lord if thou haue such care for  
my goods

A godly meditation,  
goods, cattell, and such pelf: how  
great is thy care for my soule  
this one cōmandemēt were  
I perceiue as I for myne owne  
part should haue done and  
much worse then I haue done  
so much worse had bene done  
me and mine then hath been.  
is thou good lord (I perceiue) thou  
hast bothe given me all that  
haue, and also still conserued  
and keepst the same, and  
mine owne policie, wysedome  
and industry, for in vaine were  
all this, except thou didest bestow  
safe to vse & take it as a mean  
work by. There is nothing  
for I haue, but when soeuer

pon the Commandements, 108  
k vpon it, by this comman-  
ment I learne thy goodnes,  
strength and power, for as thou  
shewest it of thy mercy; so it spea-  
keth to me that presently thou  
wilt doe it for me, so that  
exceeding great cause haue I to  
praise thee for this precept deere  
God and moste gracious Lord.  
But alas I am so far from thank-  
fulness (as alwaies I haue bene)  
that thou hast given vnto me)  
that as I haue vsed subteltye  
and craft; yea some tymes  
flattery and briberye: so now  
(God Lord) I still when occasion  
is offered, doe exercise the same.  
I thus

A godly meditation.  
I live also voluptuously of  
thou hast given & lent me,  
thing consider what equitie  
reth, and what of how great  
necessitie of the poore is, whom  
do thus defraud by excess  
prodigalitie. That which I  
rope, I with unwillingnes  
repar, I be it more neglig  
ly then I would do mine  
Lack of excommunication, of  
tice, the great usury, robbery,  
pzeffio and such like wickednes  
as is exercised amongst vs: I  
ment not, labour not after  
vocation for the redresse of  
same, I pray not to thee therea  
bout, but neglect all together.

upon the Commandments. 109  
I haue sene those things wher  
with I am put in trust, the which  
are done, those which I do with  
great negligence, so that great in  
firmities herein, unto worthy  
of damnation. But mercifull  
God I beseech thee for Christes  
ake, to haue mercy vpon me, and  
to pardon me my unthankful  
nes, thefts, frauds, deceits, partial  
ties, negligences and great care  
lesnes for the lack of Justice and  
for the monsterous oppression,  
murders, exesse, riot, the which  
be horrible exercised in the com  
mon weale. For thy mercies sake  
in Christe Iesus (o lord) whom thou  
hast giuen to fulfill the Law for  
them

90. A Godly meditation: pray  
them that are beleas: give me  
true faith and the holy spirit  
work in me the knowledge  
and perpetual obedience of the  
thy holy precept: and all other  
thy Commandements for e-  
uer

Deere Lord give unto me  
to all (whom thou wouldest I  
should pray for) the hatred of all  
craft, and of all Justice;  
graunt to the oppressed: thy com-  
fort, to wrongers: repentance,  
to thieues and deceyvers: that  
they may make restitution;  
to Iustices of peace, and to the  
and the rich of the world; that

they may be as thou art  
merciful

upon the Commandments, I 10  
they may haue the befoze their  
eyes, to the their poore tenants &  
brethren, to labourers and artifi-  
cers that they may be diligent  
in their work and labour & that  
wherewith they are put in trust.

Thou shalt beare no false wit-  
nes against thy neighbour.

NOW dost thou (moste grac-  
ious lord) instruct me in this  
commandment how I should  
use my tuing towarde my neigh-  
bour and behaue my self concerning  
his name, forbidding me to beare  
false witness: in the which thou  
forbideest me all kinde of flatterie

**A Godly meditation,**  
cing, lying, hypocrisie & vntrueth  
And why: because as members  
of one body: thou wouldest we  
should speak truely one to an o-  
ther, and be careful every one to  
rouer others infirmitie, and with  
our tung defend the names of o-  
thers: euen as we would that o-  
ther should defend ours. So that  
in this comaundement, as thou  
forbiddest me all kinde of euill,  
perillous, calumpious, and vn-  
true speaking: so dost thou com-  
maund to me all kinde of Godly,  
honest, and true reporte, and  
talks.

By reason wherof I haue great  
cause to praise thee, in that I let  
thee



vpon the Commandement, III  
thee to be careful ouer my name,  
that all men are by thee commaun-  
ded to defend the same. O pre-  
cious God, great is thy care o-  
uer my soule I now perceiue.  
If this Commandement were  
not: I see, as I should haue don,  
and do much worse with my  
tong to others then is hapened,  
so should I haue felt of other to-  
wardes me.  
Besides this no small commodi-  
tie is it to me that thou wouldest  
all men should vse trueth in al  
their wordes to me. Oh how  
great a good thing is this unto me?  
If we consider the hurt that com-  
meth by vntrueth and by wordes  
where

P. 9.

III A Godly meditation  
where though many are decei-  
ued: easily may we see a wonder-  
ful benefit and care of the soul  
in this Commandement.

But (gracious Lord) like as  
I acknowledge my unthank-  
fulnes to be monstrouse and  
great, and alwayes hath bene  
hitherto: Euen so yet conti-  
nue I in wondrous hypocrite,  
in all my conuersation, often ly-  
ing, and speaking as baynely,  
so offensively, fleshly subtilly,  
calumniously, and giving my  
eares to heare such things as be  
slanderously spoke, not repugning  
as admonishing other, as I flatter  
to do as he would be done  
and so

vpōn the commandements. 112  
by to tel his tale wher he shoulde  
tell it: neither admonishing the  
partye slandered of that which  
is reported of him, therby to take  
better heed, but rather I aug-  
ment it. By reason wherof I  
haue deserved eternall damna-  
tion. But thou good Lord be merciful  
vnto me I beseech thee for Chris-  
tes sake who thou hast ordain'd  
to be the end of y<sup>e</sup> law to all them  
that do beleue as well for par-  
don of that which is past: as for  
not imputing the imperfection  
that remaineth. In his name  
therfore (Good Lord) I beseech  
thee to pardon me, and giue me

21. A Godly meditation now  
thy holy Spirit, to open to me  
this Law and all other thy pre-  
cepts, to understand them,  
that I may hartly love them, &  
faithfully give my selfe to the ob-  
edience of them for ever. Graunt  
me thy good Spirit, to sanctify me  
tong that it may be kept from  
lying, flaundering and all such  
vices, and that it may be conti-  
nually vled in thy seruice, and  
speaking that which may be  
to edifie, to thy Glorie  
and praise, through  
Jesus Christ  
our Lord  
Amen.

# A MEDITATION

tion concerning Prayer,

with a brief paraphrase up

on the Petitions of the

Lords Prayer.

(.)



The minde of man  
hath so large rou  
nithe to receiue  
good thinges, that  
nothing in deed  
can fully fil it, but

onely GOD, whom then the  
minde fully posselleth, whe it ful  
ly knoweth him, it fully loueth  
him, and in all thigs is framed af

P.iii.

### A godly meditation.

ter his wil. They therfoze (deere  
lord God) that are thy children  
and haue tasted somewhat of thy  
goodnes: doe perpetually sigh, that  
is doe pray vntil they come ther-  
to and in that they loue thee also  
aboue all things: it wonderfully  
woundeth them that other men  
doe not so, that is loue thee, and  
seek for thee with them. Where-  
of it cometh to passe that they are  
inflamed with continuall prayers  
and desires that thy Kingdome  
might come euery where, and  
thy goodnes might be bothe kno-  
wen and in life expressed of eue-  
ry man. And because there are innume-  
rable

vpōn the Lords prayer. 114  
rable many things, which aswel  
in them selues as in others be a  
gainst thy glory: they are kidled  
with cōtinuall praise and desire  
sighing vnspeakably in thy sight  
for p̄ encrease of thy spirit, & sō  
times when they see thy Glory  
more put back then it was wōt  
to be either in themselves or in  
any other: then are they much  
more disquieted & vexed. But be  
cause they knowe that thou dost  
rule all thinges after thy good  
wil, and that none other can help  
them in their need: they often  
times doe go aside (all busineses  
layd a parte) and giue them  
selues to Godly Cogitations

P. v.

and

111 A Godly meditation  
and talke with thee, complaining  
to thee as to their father, of those  
thinges that grieve them, beg-  
ging therto and that most ear-  
nestly thy help, not onely for  
them selues: but also for others,  
especially for those whom singu-  
larly they embrace in thee, and  
often doe repeat and remeber thy  
gracio<sup>9</sup> benefits bothe to others  
and to them selues also, where-  
through they are prouoked to  
render to thee hartly thanks, ther-  
by being enflamed, as well as-  
suredly to hope well of thy good  
will towarde them, and pa-  
ciently to beare all euils: as also  
to studie and labour to mortify  
the



Upon the Lords Prayer. 113

the affections of the flesh, and to  
bide all their wholle life to the  
seruice of their brethren and to  
the setting forth of thy glory.

This they knowe is that pra-  
yer thy sonne Iesus Chryste our  
Lord commaunded to be made  
to thee in the chamber, the doore  
being shut. In this kinde of pra-  
ier him self did watche often,  
euen all the wholle night, here-  
in was Paule frequent, as all  
the Sainctes be. This kinde of  
prayer is the true lifting vp of  
the minde vnto thee, this standeth  
in the affections in the hart, not  
in wordes and in the mouth.  
As thy children be endued w<sup>th</sup> the  
spirit

**A Godly meditation**  
spirit, so frequent they this talke  
w<sup>th</sup> thee, the more thy spirit is in  
them: the more are they in talke  
with thee. Oh giue me plentiful  
ly thy spirit which thou hast pro  
mised to poure out vpon all flesh  
that thus I may with the saints  
talke with thee night and day,  
for thy beloued sonnes sake Je  
sus Chyrste our Lord Amen.

Moreover the Saints to pro  
uoke the to this kinde of prayer  
do vse first their necessitie, wher  
by they consider in thre sortes,  
inwardly, concerning their  
soules, outwardly, concerning  
their bodies, and finally concer  
ning their names & fame, wher  
to

vpōn the Lords prayer. 116  
to they ad the necessitie of those  
that be committed to them, the  
necessitie of thy church, and of  
the common weale.

Secondly they vse thy commaū-  
dements, which require them  
vnder paine of sinne to pray to  
thee in all their need.

Thirdly they vse the conside-  
ration of thy goodnes, which art  
naturally mercifull to yung ra-  
uens calling vppon thee, much  
more then to them for whom ra-  
uens & all things els were made,  
for whom thou hast not spared  
thy deere sonne but giue him &c.

Fourthly they vse the moste  
sweet & free promises made to  
beare

**A Godly meditation**  
to heare & help all them that call  
vpon thee in Chyistes name.

Fiftly, they vse Examples  
how that thou which art the  
God of all, and rich vnto them  
that call vpon thee in Chyistes na-  
me, hast heard and holpen others  
calling vpon thee.

Sixtly they vse the benefite gi-  
uen them befoze they asked, ther  
by not onely prouoking them to  
aske moze: but also certifying  
their faith, that if thou wast so  
good to graunt them many thin-  
ges vnasked: now thou wilt not  
deny them any thing they ask in  
thy Glorie and their weale.  
And of all they vse the reading &  
waying

vpōn the Lords Prayer II 7  
waying of psalmes & other good  
prayers, because they know ther  
by peculiarly besides the other  
scripture, there is no small help:  
may appeere by Paul. Ep. 5. Co.  
3. where he willeth the congre-  
gacion to vse psalmes, himnes,  
and spirituall songes, but so that  
in the hart we should sing & say  
them, not that thy childre do not  
vse their tungs & wordes in pra-  
ying to thee, for they vse their  
tungs, speche, & wordes to stirre  
up their inward desire. and ser-  
uency of the minde, ful wel kno-  
wing that els it were a playne  
mocking of thee to pray with lip-  
pes and tungs onely. Wh  
that

**A godly meditation.**  
that I might feele now thy  
rit so to affect me, that both  
with hart and mouth I might  
hartily and in faith pray vnto  
thee.

Now concerning the things that  
are to be prayed for: thy Childre  
knowe that the praiser taught by  
thy sone, moste liuely and plain-  
ly doeth containe the same.

And therfore they often vse  
first asking of thee their Hea-  
uenly Father through Christ  
that thy name might euery whe-  
re be had in Holines and praise  
then that thy Kingdome by re-  
generation and the ministry  
of the Gospell might come. And

vpōn the Lords prayer. 118  
so thurdly that willingly, perfect-  
ly & perpetually they might be  
die to do, yea do intēd thy wil  
w thy holy & heauenly Angels  
and spirits. These things they  
seek & pray for, namely thy king-  
dome and thy righteousness be-  
fore any worldly benefite. Af-  
ter which petitions, because all  
things, yea euen the benefites of  
this present life do come from  
thee they do godly desire & aske  
vnder the name of thy bread  
being instructed of thy wisdom  
& after spirituall benefites to aske  
corporall is not vnfaynly to thy  
Chil dren, which knowe both  
spirituall and corporall to come

PI. A Godly meditation  
from thy mercy. In the other po-  
sitions they pray for things to be  
taken from them, beginning with  
forgiuenes of sins, which were  
impudently prayed for, if y<sup>e</sup> their  
hartes were not so broke that they  
could forgiue all things to all  
me for their part. They ad their  
professio that is charity, whereby  
they professe that they haue for-  
giuen all offences done to them.  
How be it, because it is not  
enough to haue pardon of that  
which is past, except they be pre-  
serued fro new offences: they pray  
thee not to lead them into temp-  
tations by permitting them to the  
peruerse suggestion of saten.

quoniam

but



upon the Lord's prayer. 119

but rather to deliver them from  
inopportunitie and power by evil,  
understanding Satan the Au-  
thor of all evil. Oh (dear God)  
that thou wouldest endue me  
with thy spirit of grace & power  
with the children accordingly to  
make this prayer alwaies when  
soever I do pray.

As for outward evils so long as  
they do not (as it were) inforce  
the people to sin, in that christen  
Perfection doth accept them  
amongest thy benefits; thy sonne  
hath not taught thy Church to  
pray for the taking away of  
them in this Prayer for here  
he hath contained but these thinges

and so

A. y.

ges

¶ 111. A Godly meditation  
yes for the which all Christians  
generally and perticulerly many  
of faith pray at all times. It is  
ten commeth to passe & exte-  
nd our evils, because they be not  
and indeed, that is they are not  
gainst gods grace in us; the more  
they cannot of faith be prayed for  
to be taken away, for the chil-  
dren that haue faith: do alwayes  
preferre the iudgement before  
their own, the which iudgement  
when they know by that which  
happeth to them: they commit  
them selues hether to wholly, al-  
though the spirit make his in-  
speakeable groanings to help  
their infirmities by prayer, not  
to haue

vpon the Commandements. 120  
to haue them taken away: but  
that they might haue strength &  
patience to bear the burthen ac-  
cordingly, which burthen if it be  
beare in the better sense and fee-  
ling therof, they in their prayers  
do complain some thing, rather  
then pray to haue it taken away:  
as our saviour did in the garden  
where he added to this complaint  
not my will but thy will be done.  
So do the people in all their co-  
plaints ad. not as we will: but  
as thou wilt, for they are taught  
by the spirit none other wise to  
pray for the taking away of co-  
porall evils, either from them-  
selues or from others: unless

101. 2. A godly meditation, now  
they by the same spirit be  
fainly set to make to the  
glory, as did thine Apostles and  
servants, when absolutely and  
without condition they did all  
best of miracle for any, when  
they healed or raised the dead by  
prayer, for they knowe nothing  
can be better then when it is ac-  
cording to the will. Oh that I  
might alwaies, knowe thy will  
in all things, and so ever apply  
my self thereto. For of it com-  
meth that thy Saints and dear  
Children which love their neigh-  
bours as their selves, do yet  
not wish and live in their pray-  
ers all be good, or none, as we  
may

upon the Lords prayer. 121  
may read in the psalmes of Da-  
uid, because in praying and tal-  
king with thee, they see by the  
holy Spirit (for without it is  
no true Prayer) some times thy  
iudgements vpon some which  
they perceiue is linne to death,  
& therfore ought not to be pray-  
ed for, but rather to be prayed a-  
gainst, because thy glozy cannot  
be set forth as it should be with-  
out their destruction, thy wil is  
alwaies best and y thing wher-  
to they frame all their desires.  
Therfore when they perceiue it  
decreed with thee such and such  
by their destruction to set forth  
more mightily thy glozy: how  
D. sig. should

**Agodly meditation.**  
Should they but desire and pray  
for the same, and write it as Da  
uid hath down, that the godly in  
reading & waiping such prayers,  
might receiue comfort, and the  
ungodly be afraid, els when that  
they perceiue not so manifestly  
the determined iudgement of  
God: they in their prayers do  
moste hartely pray for them as  
Samuel did for Saule, Moises for  
the Israelits, Abraham for the  
Sodomits. Oh good father for  
thy mercies sake giue mee the  
true loue of mankinde, but yet  
so that I may loue man for thee  
and in thee, and alwaies prefer  
thy gloze aboue all things that

vpon the Comaundements. 122  
nigh Christe our Lord,

Now though thy children doe  
knowe that thy wil cannot but  
be don, and nothing can be don  
but that thou of thine owne wil  
hast determined to doe, although  
no man should desire the same,  
yet are they earnest and frequent  
in prayer, first to render obedi-  
ence to thee, which requirest pra-  
yer as a spirituall seruice vnto  
thee, secondly because thou hast  
ordayned prayer to be as an in-  
strument & mean, by the which  
thou workest things with thee  
alredy decreed and determined.

Thy Children, doe vse pra-  
yer to offer thee their seruice, if it  
shall

321 A Godly meditation. <sup>they</sup>  
shall please thee to vse the same.  
As they doe eat and drinke, which  
is a meane ordayned of thee, for  
the conseruation of their life, not  
looking heerby to lengthen their  
dayes aboue their bounds which  
alredy thou hast appointed: but  
as becometh them, to vse thy me-  
anes which thou hast ordayned  
to serue thy prouidence.

So doe they (heerin as men not  
curiouse to knowe thy Proui-  
dence further then thou reuea-  
lest it) vse prayer as a meane by  
the which thou art accustomed  
to worke many of thy childrens  
desire that according to thy good  
wil thou maist vse & see they do  
not



vpon the Lords prayer, 123  
not think a mutabilitie in thee  
(for y art God & art not chaiged  
with thee ther is no variablenes)  
and therfore they pray, not as  
men which would haue thy de-  
terminations and ordinaunces,  
which are in moste wisdom and  
mercy, to be altered; but rather  
that they might submit their  
willes to thine, and make them  
more able to beare thy will and  
pleasure. They knowe thou hast  
promised to help them (calling  
vpon thee.) wherfore they  
doubt not but thou sh wilt do  
and therfore pray accordingly.  
They loue thee hartly, & there-  
fore they can not but beare much  
to

**A Godly meditation,**  
to talk with thee that is to pray,  
euen as a wel manered and lo-  
ving wife wil not take vpon her  
to ask any thing of her husband  
at all but that she hopeth he  
would take it in good parte and  
do of his owne free will, altho-  
ugh shee had spoken nothing ther  
of, when shee knoweth what  
her husbands wil is in things  
she gladly talketh with him ther  
of & accordingly as shee seeth he  
is purposed to do: she wil often  
desire him to do it.

Euen so thy Childzen (I say)  
which hartily loue thee, in that  
they knowe thy wisdom and  
as best they can they but often  
talk

vpon the Lords prayer. 124

saith with thee and desire thee  
to do that which they knowe is  
best, which they knowe also thou  
wouldest do if none should ask  
to pray for the same? Why thinke  
we vse prayer as a mean by whi-  
ch they see plainly thy power, thy  
patience, thy prouidence, mercy &  
goodnes toward them in graunt-  
ing their petitions, and by pray-  
er they are confirmed of their  
faith. O dearth children vse prayer  
to admonish them how that all  
things are in thy hands! In pray-  
er they are as it were of thee put  
in minde of those things they  
shalt doo against thee their good  
and bad. By reason whereof repen-  
tance

**A Godly meditation**  
saith enyeth, & they conceive  
a purpose to live more purely  
even afterwards, and more busi-  
tily to apply their selves to all  
innocencie and goodnes. **¶** And  
(now considering so many great  
commodities to come by reason  
of prayer) I would marvelle why  
the Children are much in prayer  
and in labouring to provoke o-  
thers therunto.

**¶** As none that is interpo-  
neth other wil helpe any thing  
which might offend or hinder  
his lute. So no man that loveth  
prayer wil flatter him self in a-  
ny thing, y<sup>e</sup> shoulde displease thee  
(to whom he prayeth he moveth  
lute

vpon the Lords prayer. 124.

sute whensoever he prayeth, so  
that nothing is a more prouoca-  
tion to all kinde of godlines the  
prayer is. And therfore without  
cause we may see thine Apostles  
and Seruaunts to labour so di-  
ligently, and desire that others  
might vse prayers for the selues  
and others.

As concerning outward things  
which thy Children pray for, al-  
though they knew thy wil & de-  
cre is not variable and thy pur-  
pose must neede coe to pas: yet do  
they receiue by their prayers no  
small comoditie. For either they  
obtaine their requests or no. If  
they doe obtaine them; thy purpose  
they

**A** Godly meditation,  
they by experience that thou  
doest the will of them that feare  
thee, & so they are more kinde  
to loue and serue thee. And in  
deed for this purpose y<sup>e</sup> art wound,  
when thou wilt do good to any,  
to stirre vp their mindes to be-  
fire y<sup>e</sup> same good of thee to the  
that bothe thou & thy gifts may  
be sonmuch more magnified  
by of them, by how much they  
haue been earnest suiters and pe-  
tioners for the same. For how  
can it but enflame them, w<sup>h</sup> looke  
y<sup>e</sup> towards thee, to perseuer & follow  
thee so to care for them, heare  
them and loue them. If they  
not obtain that they pray for  
333

vpō the Lords prayer. 125.

yet, vnwontedly they receive  
great comfort to see that the  
ills which presse them are such  
as they complain of. They are not  
oppressed and overcome, but  
and therefore they receive streng-  
th to beare the same the better.  
O god Father helpe me that I  
might hartily loue thee, & com-  
mune to thee in all my needs and tri-  
bunes by prayer to present  
my hart before thee. Amen.

An other Paraphrase or Medita-  
tion vpō the Lords prayer.

O Almighty and eternall  
God of whom all father-  
hood

121 A Godly meditation  
God in heauen and in earth, is  
me, whose seat is the Heauen,  
whose foot stole is the Earth,  
which of thy great clemency  
and unspeakable love hast not  
forgetten, considered our great  
iniquities and wilful disobe-  
dience, but according to the good  
pleasure of thy eternall purpose  
hast in thy welbeloued Sonne  
Jesus Christe, chosen vs out of  
the world, and hast accepted vs  
far otherwise then we be  
deserued, to be called yea and to be  
indeed thine adopted sonnes, and  
hast vouchsafe (O thou louing fa-  
ther) that we as it were heauen-  
ly children, should enery



vpon the Lords prayer. 126  
of vs confesse, declare and call  
the our heavenly Father  
graunt (dear Father) that among  
vs thy poore children by purenes  
of minde and conscience, by sin-  
glenes of hart, by vncorrupt and  
innocent life, an example of ver-  
tue and godlines, thy moste holy  
name may be sanctified, and that  
so many of all other nations as  
thou hast therunto chose and pre-  
destinate, beholding our godli-  
nes & vertuous deeds that thou  
workest in vs may bee the more  
stirred to hallowe and glorify  
thy blessed name.

O faithful father we beseech thee  
that thy kingdom of the holy spirit

R. y.

**A godly meditation.**  
of grace & prayer, of the loving  
kindness and mercy, and of all  
ther thy holy vertues, and of thy  
holy & noble blessed word may  
continually reign in our hearts,  
so that thou wouldest vouchsafe  
therby to make vs worthy to be  
partakers of the Healm & King-  
dome of thy glorious and blessed  
presence.

Oy deere God and heavenly fa-  
ther we humbly desire thy good-  
nes to hold our hearts into thee,  
to make vs humble of minde,  
to make vs lowe in our owne  
sight and obedient, that like as  
thy deer sonne our onely saviour  
Jesus Chyiste counted his sweat  
works

vpon the Lords prayer. 127

workes, praise and life to be ouer  
ly in obeying to thy most blessed  
will, wherin for our sakes he be-  
came obedient to the death of  
the Crosse, so we may buer vnto  
the very death, in toillines, in  
sicknes, patience and thank-  
fulnes obey vnto thy holy will &  
not to murmure and grudge nor  
refuse whatsoeuer thy fatherly  
prouident shall think good to lay vpon  
vs, be it pouertie, hunger, naked-  
nes, sicknes, flanders, oppressi-  
ons, detentions, persecution,  
yet or death it self, for toillines  
not but small things sike and  
labour to make these our earthly  
liuells seruicable to do thy will,

**A godly meditation**  
and to refuse that thou wilt ne-  
uer to strine nor wrastle a-  
gainst thy holy wil, but let  
thy heauenly Citizens and peo-  
ple be builded vpon the founda-  
tion of thy holy Prophets and  
Apostles, thy sone Iesus Christ  
being the head corner stone, all  
selfwill and controuersie in opi-  
nions, secluded, the lusts, de-  
sires and affections of the flesh  
mortified, the flattering assaults  
of the vaine world, the cruel and  
subtil layings await of the De-  
uil overcome, agreeing together  
quietly and vniued in spirit, we  
may freely obey unto thy most  
blessed will, therein to walke all  
the

vp in the Lords prayer. 115  
the dayes of our life.

Oh dear God giue vnto our  
needful bodies necessary suste-  
nance, & take from vs all love  
of worldly things, all carefules  
and couetousnes, that we may  
the more freely worship & serue  
thee. Oh merciful Father wee  
beseech thee to giue vnto vs that  
heauenly strength to strengthe-  
n our hearts, to more thee the  
by of thy dear Sonne Iesus  
Christe, the very food and helth  
of our Soules, that wee may  
shew with thankfulness firm-  
ly fixed on him by faith and better  
knowe and abhorre all false  
doctrine and persuasions of men.

Item

R. iij.

and

2:1 Agodly meditation.

and all lying spirits that shall  
perswade vs any other wise of  
him then thy holy word doth  
teach & assure vs, satisfy our hun  
gry soules (Ouer father) with the  
meat and fatnes of thy rich mer  
cy promised to vs in the same thy  
sonnes, & of our eternall election,  
redemption, iustification & glory  
located in him. Take vs (O thou gra  
cious God) to contentme and de  
spise this world with the vaine  
things and pleasures therof, and  
inwardly to hunger for thy ble  
ssed kingdome & presence, which  
do thou satisfy (god W D D)  
in thy good time according to  
thy good will and pleasure. Amen

more

vpon the Lords prayer. 129  
moste louing God, giue vs the  
bread of thy diuine pcepts and  
make our harts perfect, that we  
may truly & freely walk and liue  
in them all the dayes of our life.  
Oy vere and mercifull Father  
we beseech thee giue vs the bread  
of thy liuely & heauenly word  
& the true vnderstanding therof,  
which is the light of our pathes  
the food, strong to fortie and sure  
defence of our soules, that we  
being well senced with this nu  
trition, fed and filled with this  
food may be worthy goddes at the  
schollull feast and doctoring,  
where we shall neuer hunger  
nor want.

Ag dly meditation.

Oh moste righteous & merciful  
God father and gouernoz of our  
life, we confesse that we haue  
græuouſly ſinned againſt thee  
from our youth vntil now in  
ingratitude, in vnthankfulneſſe,  
wilfulneſſe, diſobedience preſump-  
tion and innumerable our negli-  
gences & ſinnes which we from  
time to time moſt hainouſly haue  
committed, whereby we haue de-  
ſerued not onely ſore & græuouſe  
plagues: but euen eternall dam-  
nation, were it not that thou art  
the Lord of mercy, and haſt pow-  
er to ſhew mercy on whom  
thou wilt, wherein thou art rich  
and plentiful to all them that



vpon the Lords prayer. 130  
on thee faithfully: wherefore (dear  
father) we seeing our manifold  
and grievous finnes, which we  
have committed against thee, and  
also thy great meret, louing kind-  
nes, patience, and long suffer-  
ing towards vs, are compelled  
not onely to bear patiently and  
suffer our enemies when they  
raile on vs, slander vs, oppress  
vs, bere vs, or trouble vs, curse  
percecute and kil vs: but also  
to speak well of them, to in-  
struct them, to pray for them, to  
do them good, to blesse them, to  
clothe them, feed them, so bea-  
ring coles of thy charitie and  
love vpon them: mercifully  
to

**A Godly meditation**  
to forgive them even as thou  
(dear father) for thy beloved  
Christs sake hast forgiven us.  
Thus hast thou taught us (good  
father) not as the hypocrites  
look narrowly on our neighbours  
faults: but diligently to exa-  
min our owne consciences what  
in the past we have offended thee; and  
for what occasion we have offended  
in falling we have given to our  
neighbour in eating, drinking, going  
apparel, speaking, dissolute or  
uncomely laughter, in bargai-  
ning, by any means; and  
with all speede seek to withdraw  
our selves to them, and to give  
unto others from the bottom of

our

vpon the Lords prayer. I; I  
our harts whatsoever they haue  
offended vs, and to be none o-  
therwise then we willy & desire  
in our harts that other should  
do to vs that so we may finde  
thee (O Lord) in forgiving vs  
our trespasses, milde & mercifull  
which speedily do thou shew thy  
self vnto vs, for thy dear Chri-  
stes sake.

O Lord thou God of the righ-  
teous, wee feele the frailltie of our  
nature to be so peruerse and apt  
to sinne, that when thou by thy  
gifts of thy holy Spirit dost  
moue vs and as it were call vs,  
yea rather drawe vs vnto thee:  
then are we drawen away & tep-  
led

**A Godly meditation**  
ted of our owne concupiscence &  
lust, beside the great and dan-  
gerous assaults of the world and  
Devill, therfore (faithfull father)  
we thy poore childre, beseech thee  
to take from vs all those evils  
and occasions that may draw vs  
from thee. Oh deere God protect,  
defend and strengthē vs against  
all the suggestions and assaults  
of our enemies, the world the  
fleshe, and the devil, that neither  
in prosperitie we wax haughty,  
nor yet in the abundance of  
temptations, anguishes, vexa-  
tion, tribulation, or persecuti-

vpon the Lords prayer. 132

not to be oppressed with feare, nor  
deceiued by flattery, nor yet to  
fall in dispaire and so vtterly pe-  
rishe: but in all daungers and pe-  
rilles of temptations, and in the  
middest of the stormy tempests  
of tribulation (deere father) make  
vs thy poore Children to feele  
the consolation of the certaintie  
of our eternall electiō in Christe  
Jesus our Lord, and to perceiue  
thy fatherly succour redy to  
help vs, lest that we being o-  
uercome with the wicked sleight  
and deceitfull inuassions of the e-  
nemies, should (as without  
thy grace and mercifull protecti-  
on we shall) be drawne into an  
obstinate

441 A godly meditation  
obstinate minds & so that the  
Carnall & should lead thy good  
ous gifts & benefits into  
our commodities & comfort & so  
mightest lead us forth with  
evil doers & harden our hearts  
Wherefore (Oh god God) give us  
these thy good gifts, namely  
strength, patience & ioyfulness of heart  
to reioice in temptation and as  
sure us that it is the triall of our  
faith, that faith in us may haue  
her perfect work, that when we  
be wel approued & purged with  
the fire of temptation: we may  
finish our life in victorie, and  
euer more liue with thee in the  
heauenly Kingdoms, where  
temptation

vpon the Lords prayer. 133

temptation shall doe us hurt.

Finally (moste merciful father)

we humbly beseech thee to deli-

uer us from this present euill

world, from all humaine & iudiciall

in feare, from all infirmities of

body and minde, from false pro-

phets and teachers, from false

brothers, from traitours &

enemies &c. and if it be thy good ple-

sure, and may make more to the

glory of thy name: deliver us fro

the hands of our enemies & from

all other euills present and to

come bothe of body & soule that

we bring by thy great mercy

defended from all hurtfull things,

we alwayes use those things

that

111 **A Godly meditation.**

that be profitable for vs, drawn  
by grace to serue thee in good wo  
kes, that the yoke of our sinnes,  
and the burdenes of Conscience being  
shaken of, we may possesse the in  
heritance of thy heavenly king  
dome, whith thy deere sonne Je  
sus Christe hath with his preci  
ous blood purchased for thy  
elect from the beginning of the  
world, for thoue is the Kingdome,  
thou onely hast the State,  
thou onely art the GOD above  
all Gods, King of all Kinges,  
and Lord of all Lordes, thou  
onely hast the power and Aucto  
ritie to set vp Kinges, and to  
put them down, thou liuest  
the



upon the Lords prayer. Is  
the poze out of the dust, and ma-  
kest him to sit among the prin-  
ces of the people, thou such  
makest warre to cease, and  
givest victory to who thou wilt.  
(O where God) there is neither  
vainglorie rule or power, honour,  
nor worship, dignitie, nor of-  
fice, riches nor pouertie, helth  
nor sickness, plentie nor scarcitie,  
prosperitie nor aduersitie, warre  
nor peace, life nor death, nor a-  
ny other thing but it is all thine  
and thou bothe hast the power  
and also wilt give it to whom  
it pleaseth thee in thy time and  
season, that all glory may be  
given to thee alone, for thou art

D. G.

worthy.

**A Godly meditation**  
worthy.

O vere father to that we come  
therfore for help and succour, for  
without thee there is no helpe  
all. O good father deliver us from  
all þ is euill in thy sight, for thy  
glorie name sake & for thy deare  
Chrystes sake, that we being ar-  
med with thy holy Armour,  
and weaponed with thy be illes  
word, and instructed by thy  
holy spirit, may according to  
thy holy promise, serue thee  
without feare all the dayes of  
our life, in such holines and  
righteousnes as is acceptable in  
thy sight. To thee therfore (our  
deare father) our creatour, ser-  
uer,

135  
vpon the Lords prayer  
her, protector, gouernour, and  
defendour, and thy beloued son  
Iesus Christe our only p[er]son,  
mercy seat, redemer, iustifier,  
and advocate, and thy holy spirit  
our sanctification, our wisdome,  
teacher, instructor, and a  
comforter, be all do-  
minion, power and  
glory, for ever  
and ever.

Amen.



14.



**O**R MEDITATION  
of the coming of  
Christe to the world  
the first time  
the second time  
the third time  
the fourth time  
the fifth time  
the sixth time  
the seventh time  
the eighth time  
the ninth time  
the tenth time

**O** Lord Jesus Christe the  
Sonne of the Everliving  
God, by whom all things  
were made and governed, as of  
thy love for our Redemption,  
thou biddest not disdayne to be  
our mediator and to take upon  
thee our nature in the wombe  
of a virgin purely and without  
sinne by the operation of the ho-

by spirit, that bothe thou mightest  
test in thine owne person: wonderfully  
beautify and exalt our  
nature, and make the same in  
us also, first abolishing the wil-  
liness of sinne by remission, then  
sinne it self by death, and last of  
all death by raising up agayne  
these our bodies, that they may  
be like unto thine: more glorious  
and immortal body: according  
to that power where with thou  
art able to subiect all things vnto  
thee. As I say of thy love for  
our redemption thou becamest  
man, and that most piteous and  
afflicted vpon earth by the space  
of forty yeares at the least: in

of the coming  
moste humilitie, and paid the  
price of our ransom by the moste  
bitter death and passion, for the  
which I moste hartly giue than-  
kes to thee. For of the same thy  
love towards vs in thy godd  
thou wilt come again in the clo-  
des of heauen with power and  
great glory, with flaming fire,  
with thousands of saintes,  
with singell of thy power with  
a mighty cry & shout of an Arch-  
angel, and blast of a trumpet so  
dayntie as the lightning which  
shineth from the East & c. when  
men think least, even as a thief  
in the night, to the men be a sleep,  
thou wilt so come (I say) thus so-  
denly

of Chrifte,

137

denly in the twinkling of an eye,  
all that ever haue been, be & shall  
be, with women and childre, ap-  
pearing before thy Tribunall  
Judgment seat, to render an ac-  
count of all thinges which they  
haue thought, spoken and don a-  
gainst thy law, openly and be-  
fore all Angelles, saints, and de-  
uils; and so to receiue the Just  
rewarde of thy vengeance, if  
that they haue not repented and  
obeyed the gospell, & so to depart  
from the to the Detill and his  
angelles, & all the wicked which  
ever haue been, be & shall be, into  
hell fire, which is brimstone &  
of paines intollerable, easels, and

S. v.

les,

**A Godly meditation**  
les, hopeles, even frō the face of  
thy gloxious and mightie power  
but if they haue repented and  
beloued thy gospell, if they be  
watching with their lannes  
Oyle in their hands, if they  
found redy appareled with  
wedding garment of innocēce  
if they haue not hardened their  
harts, and bowed vp their  
sure, procuring thy vengeance  
in the day of wrath to be reuē-  
led, but haue vsed y<sup>e</sup> time of grace  
the acceptable time, the time  
saluatiō, that is the time of  
life in which thou stretchest  
out thy hand and spreadest  
thy armes, calling and crying



to come yet or the which are  
in hart and body, for  
the wilf sake all that labour,  
that beary labour, if they  
be visited the sick, and priso-  
ers, comforted the comfortless,  
the hungry, clothed the na-  
ked, lodged & harboured, if they  
be not laden their harts with  
lustony and surfetyng and care-  
lesnes of this life, if they haue  
not digged and hid their talents  
in the ground doing no good ther  
with, but haue bene faithfull to  
multiply the gifts to the Glor, &  
haue weare their garments  
in the light by hardy repending  
them, when shall the Angell  
les

of the conuincing  
les gather them together,  
as the wicked which shall be  
lected as fagots and cast into  
fire: but as the good wheat  
is gathered into thy barn, they  
shall they be caught up to be  
thou in the clouds, they shall  
corruptible body put on im-  
ruption, they shall they be  
with immortalitie and glory  
then shall they be with the  
god whither thou goest, they  
shall they heare, come blessed  
my father, possesse the kingdom  
prepared for you from the be-  
ginning &c. then shall they be  
seats of maiestie iudging  
whole world, they shall they be

which for ever, the shall God  
 shall all with them & to the,  
 shall they enter and inherit  
 heavenly Jerusalem and the glo  
 rious restfull land of Canaan,  
 where is alway day, and neuer  
 night, where is no manner of we  
 eping, teares, infirmitie, hunger,  
 sicke, sicknes, fuy, malice nor sin  
 but alwaies idy without sorrow,  
 without without measure, pleasure  
 without paine, heavenly harmon  
 y, moste pleasant melody, say  
 ing and singing Holy, Holy Lord  
 God of hostes &c. Summa the  
 which hath not seen, the eare hath  
 not heard, neither hath it entred  
 into the hart of man that they  
 shall

of the damning  
shall there inherit a wretched  
enjoy, although first they be  
murdered, poisoned, burnt, and  
ted of Sathan; tempted of  
fleshe; And entangled in  
twisted, sober though they are  
sorrowed through the kingdome  
conscience; and desire: These are  
ble are the tabernacles: like  
the hart desireth the water bro  
kes: so desireth the soule  
part in peace: I desire to be  
ued & to be in Christe, in  
in our selves visiting for the  
lineraunce of our bodie, and  
gracious Lord who shall  
such mercy with thee that  
repent, believe, hope and

of Chaste.

140

in this gear, with the satisfaction  
of these Heaumenly Joyes,  
which thou hast prepared for all  
them that feare thee and to rest  
with thee for euer moze.

## A MEDITATION

concerning the sober blage  
bothe of the body and  
pleasure in this life.

**T**his our body which God  
hath made to be the taber-  
nacle and mansion of our  
soul for this life, if we con-  
sidered accordingly, we could not  
use it other wise then we do,  
if we would use it for a foules  
sake

of the vsage of the  
sake being the gess thereof, and  
not for the body it self, and so  
should it be serued in thinges to  
help, but not to hinder the soule.  
A seruāt it is & therefore it ought  
to obey, to serue the soule that  
soule might serue God, not as  
body wil, neither as the soule  
self wil, but as God will, whose  
will we should learne to knowe  
and behaue our selues there af-  
ter. The which thing to obserue  
is hard for vs, now by reason  
of sinne, which hath gotten a  
transiō house in our bodies and  
binelleth in vs as death the soule  
to & which (as I mean) we are  
altogether of our selues inclined  
because

bodie and pleasures. 141

because we naturally are sin-  
ners and borne in sin, by reason  
whereof we are ready as servants  
to sinne and to vse our bodies  
accordingly, making the soule to  
sit at reward, and pampering by  
the seruaunt to our shame. Oh  
therefore (good Lord) yf it would  
please thee to open this gate vnto  
me, and to giue me eyes to con-  
sider effectually this my bodie  
what it is, namely a seruaunt  
lent for yf soule to serue in and  
serue thee in this life: yet it is by  
reason of sin yf hath his dwelling  
there, become now to the soule  
nothing els but a prison: and that  
most strait, vile, stinking, fil-

L.

the

Of the vſage of the  
ſpy and therfore in daunger  
miſeries, to many in all ages  
times and places til death ha  
ſurned it to duſt wherof it came  
and whither it ſhall return, that  
the Soule may return to the  
From whence it came, until the  
Day of iudgement come, in the  
whiche thou wilt raiſe vp the  
body, that then it may be part  
ker with the ſoule, and the ſoule  
with it inſeperablye of iocals  
woe, according to that is done  
and by the ſame bodie heer now  
in Earth.

Oh y I could conſider often and  
hartily theſe things, then ſhould  
I not paper vp this body to ſhew



body and pleasures. 142

It, but bide it that it might obey  
the Soule, then should I feel the  
paine it putteth my Soule vnto  
by reason of sinne and prouocati-  
on to all euil, and continually de-  
fire the dissolution of it w<sup>th</sup> Paule  
and y<sup>e</sup> deliuerance from it, as much  
as euer did prisoner his deliue-  
rance out of prison; for alondy  
by it the deuil hath a doore to  
tempt and so to hurt mee, in it I  
am kept from thy presence, and  
thou from being so conuersant  
with me as els thou wouldest be,  
by it I am restrained from the  
sence and feeling of all the ioyes  
and comforts (in manner) which  
are to be take as ioyes & comfort-

A. V.

tes

Of the vsage of the  
tes, in deed. If it were dissolued  
and I out of it: then could I  
than nomore hurt mee, then  
wouldest thou speak with me  
face to face, then the conflicting  
time were at an end, then sor-  
row would cease, and ioy would  
encrease, and I should enter into  
inestimable rest. Oh that I con-  
sidered this accordingly.

An other Meditation  
to the same effect.

The beginning of all euil in our  
kinde of lining springeth

bodie and pleasures. 143

of the depzauation and corrupt-  
nes of our iudgement, because  
our will alwaies foloweth that  
which reason iudgeth to be folo-  
wed.

Now that which euery man  
taketh to be friendly and agree-  
ing to his nature, the same dooth  
he iudge necessarily to be good  
for him and to be desired.

This is meat, drinke, appa-  
rell, riches, fauour, dignitie,  
rule, knowledge, and such like,  
because they are thought good  
and agreeing either to the bodie  
or to the minde or to bothe, for  
they help either to the conserva-  
tion or to the pleasure of man.

II. iij.

accompted

Of the vsage of the  
accounted of euery one amongst  
good things.

Howbeit such is the weaknes  
of our wit on the one part, and  
the blindenes and to much rage  
of our lusts on y<sup>e</sup> other parte, that  
wee being left to our selues: can  
not but in the desire of things  
which wee iudge good and agree-  
ing to our nature, by the iudge-  
ment of our senses and reason:  
wee cannot (I say) but ouerpasse  
the bounds wherby they might  
be profitable vnto vs, and so wee  
make them hurtful to vs, which  
of them selues are ordained for  
our helth. What is more nec-  
essary then meat and drink, or

bod e and pleasures. 144

more agreeing to nature: but yet  
how few bee there which do not  
hurt them selues by them: in like  
maner it goeth with riches, esti-  
mation, frænds, learning, &c. Pea  
although wee bee in these moſte  
temperate, yet when there want-  
eth the ſpirit our regeneratour:  
we are ſo drowned in them that  
we utterly neglect to liſt vp our  
minds to the good pleaſure of God  
to the end wee might imitate and  
ſolow **GOD** our maker by yel-  
ding our ſelues ouer duely to uſe  
his gifts to that common and pri-  
uat vtilitie of our neighbours.

But now, god only is life & eter-  
nitie, & cannot but demand of vs

L.iiij.

his

Of the vsage of the  
his handy work, that we should  
render our selues & all we haue  
to the ed wherof we were made,  
that is to resemble for our portio  
on his goodnes as those which be  
nothing els but witnessers and in  
struments of his mercie. So that  
when we wholly doe naturally  
strive against that kinde of life  
wherto he hath created vs, by se  
king alwaies but selfs: what o  
ther thing ought to ensue, but  
he should again destroy vs & take  
away his notable gifts, wherw  
he endued vs that by all kinde of  
wel doing we should resēble his  
image, yea what other things  
may ensue but y he should leave  
vs

bodie and pleasures. 145

us and y eternally y wee might  
feele & by experience proue how  
bitter a thing it is to leaue the  
Lord in whō is all goodnes. Wh y  
therfoz I might finde such fauor  
in thy sight deer Father, y thou  
wouldest woꝝk in me by thy ho-  
ly spirit a true knowledge of all  
things & hartly loue to the same  
through Christe Iesus our Lord  
and onely sauour. Amen.

A Meditation for the exercise  
of true mortification.

**H**C y wilbe redy in weighty  
matters to deny his owne  
wil and to be obedient to the wil  
of god, y same had need to accusō  
hi self to deny his desires in mat-  
ters

L. b.

Of the vsage of te.  
ters of lesse waight, & to exer-  
cise mortificatiō of his owne wil  
in trifles. For if that our affecti-  
ons by this dayly custome, be not  
(as it were) half slain: surely sore-  
ly whē the plague shall come, we  
shall finde the moze to dw. If we  
can not watch with Christe one  
houre, as he saith to Peter, we  
vndoubtedly can much lesse gos to  
death with him. Wherefoze that  
in great temptations we may be  
redy to say with Christe, not my  
wil but thine be done, in that  
this comonly cometh not to  
pas but where there cometh root  
of our lusts by thy grace (dear fa-  
ther) are almoste rotten & rotten  
out



of mortification. 146.

out by a daily denial of that they  
desire, I humbly beseech thee for  
Christes sake to help mee herein.  
First pardon me my cherishing,  
(as it were) watering of mine  
affections obeying them in their  
deuises and superfluous desires  
where thzough in that they haue  
taken deep root, and are to line-  
ly in me, I secondly doe beseech  
thee to pul them vp by the roots  
out of my hart, and so henceforth  
to order mee, that I may conti-  
nually accustomie my sel to wea-  
ken the principall root, that the  
bye-roots and bzanches may lose  
all their power. Vnauing I  
beseech thee that thy grace may  
dayly

Of the vſage of the  
dayly mortify & concupiſcence of  
pleſant things, that is of welth,  
riches, gloꝝy, libertie, fauour of  
men, meats, drinks apparel, eaſe  
yea & life it ſelfe the hoꝝrour and  
impaciencie of moꝝe greuous thin  
gs, may be weakned, and I make  
moꝝe ipaciēt in aduerſitie. Where  
vnto I further deſire and pray  
thy goodnes (dear Father, that  
thou wilt ad this, namely that I  
may foꝝ euer become obedient  
and redy to thy good will, in all  
things hartily and willingly to  
ſerue thee, and do whatſoever  
may pleaſe thee. Foꝝ doubtles al  
though we accuſtome our ſelues  
in the pleaſant things of this life

bodie and pleasures. 148

to a mortification and deniall of  
our selues: yet we shall finde en-  
ough to doe whē more bitter and  
weighty crosses cōe. For if thy  
sone our saviour (euer wont to o-  
bey thy good wil) praised so harti-  
ly & oftē: not my wil but thy wil  
be down, wherby he declareth him-  
self to be very man: how can it  
be but we whose nature is cor-  
rupt not onely in natiuitie but  
in the rest of our whole life also,  
shall finde bothe our hands full  
in great and greuous temptati-  
ons, wholly to resigne our selues  
vnto thee: Graunt therfore, deere  
father, for Christes sake, to mee  
a miserable wretch, thy grace  
and

241 A meditation,

and holy spirit to be effectual in  
me, that dayly I may accustom  
my self to deny my wil in those  
easy and pleasant things of this  
life, that when need shalbe I may  
come with Chyriste to thee with  
resigned wil, alwayes stedfastly  
expecting thy mercy, and in the  
mean season, continually obey-  
ing thee with redines and wil-  
lingnes, doing whatsoeuer  
may moste please thee, through  
Chyriste our Lord, which liueth  
with thee. &c.

A Godly meditation and instruc-  
tion of the prouidence of God  
towards mankinde.

ONE

This

of mortification. 148

**T**his ought to be vnto vs most  
certain that nothing is don  
without thy pꝛouidence (oh lord)  
that is, that not nothing is don  
be it good oꝛ bad, sweet oꝛ sowꝛ,  
but by thy knowledge, that is by  
thy will, wisdome, and oꝛde-  
nance foꝛ all these (knowledge  
doth comprehend in it) as by thy  
holy woꝛd we are taught in ma-  
ny places, that euen the life of  
a Sparowe is not without thy  
wil, noꝛ any libertie oꝛ power  
vpon a porke haue all the devils  
in hell, but by thy appointmēt &  
wil, which wil: we alwaies must  
beleue moſte assuredly to be all  
iust & good howſoeuer otherwiſe  
it ſeem vnto vs. Foꝛ y art merue-  
lous

### A meditation.

loue and not comprehensible in  
thy waies & holy in all thy wo-  
ks. But heerunto it is necessary  
also for vs to knowe no lesse cer-  
tainly that though all things be  
down by thy prouidence: yet the  
same prouidence hath many and  
diuers means to work by, whi-  
ch means beeing contemned the  
prouidence is contemned also.

As for example, meat is a  
mean to serue thy prouidence,  
for the preservation of helth and  
life heer, so that he whiche con-  
temneth to eat because thy pro-  
vidence is certain and infalible:  
the same contemneth thy prou-  
idence. Indeed if that it were so  
that

# of Gods providence 149

that meat could not be had: then  
 should we not tie thy providence  
 to this meate, but make it free as  
 thou art free, that is, that without  
 meat thou canst help and give  
 helth and life, for it is not of a  
 necessity that thou beest any instru-  
 ment or meane to serue thy pro-  
 uidence, thy power and wylle-  
 dome is infinite and therefore  
 should we hang on thy provi-  
 dence euen when all is cleane a-  
 gainst vs. But for our erudition  
 and infirmities sake, it hath plea-  
 sed thee by meanes to work, and  
 deale with vs heer, to exercise vs  
 in obedience, & because we can-  
 not els (so great is our corrupti-

**C**A Godly meditation,  
on Iustaine thy naked and bare  
presence. Graunt me therefore  
dear father I humbly beseech thee  
for Christes sake, that as I some  
thing now knowe these things  
so I may vse this knoweledge to  
my comfort and commoditie in  
thee: y is graunt that in what state  
soever I be: I may not doubt but  
y same dooth come to me by thy  
molte iust ordinance, yea by thy  
merciful ordinance, so as thou  
art iust so art y merciful, yea thy  
mercy is aboue all thy works.  
And by this knowledge graunt  
me that I may humble my self  
to obey thee & look for thy help in  
time conuenient not only when



of Gods providence. 150

I have meanes, by which thou  
shalt knowe and art so assured  
that I do: but also when I have  
no meanes but am destitute, yet  
when that all meanes be directed  
and cleane agaynst me, I graunt  
to thy power that I may still hang  
upon thee and thy providence, not  
doubting of a Fatherly end in  
thy good time.

Againe, lest I should con-  
fesse thy providence as presu-  
med by uncoupling those thin-  
ges to which thou hast coupled to-  
gether, preserve me from neg-  
lecting thy ordinary and law-  
ful meanes in all my needs, if so be  
I may have them and with good  
conscience

**A Godly meditation**  
conscience vse them, although I  
know thy prouidence be not tied  
to them, further then pleaseth  
thee, but graunt that I may with  
diligence, reuerence and thankful-  
nes vse them, and thereto my di-  
gence, wisdom and industry in  
all things lawfull, to serue thee  
by thy prouidence. If it so please  
thee, how be it so that I hang in  
no part on the meanes, or on my  
diligence, wisdom and industry  
but only on thy prouidence, which  
more and more perswade me to  
be altogether fatherly and good,  
how farre soeuer other wise it ap-  
peare and seeme, yea is felt of me.  
By this I being preserved from  
negligence

of Gods prouidence. 151  
negligence on my behalf and dis-  
paire or murmuring towarde  
thee, shall become diligent and pa-  
tient, through thy mere and a-  
lone grace: which giue and en-  
crease in me, to prayse thy holy  
name for euer, through Iesus  
Christe our Lord and onely Sa-  
uour. Amen.

A meditation of the  
presence of God.

**T**here is nothing that ma-  
keth more to true Godli-  
nes of life the perswasion  
of thy presence (Ouer father & no  
thy is hidest thee but all to thee

121 A Godly meditation  
is open and naked, euen the se-  
ry thoughts, which one day  
thou wilt reueale and open, ey-  
ther to our praise or punishment  
in this life. As thou diddest Da-  
uids faults which he did secretly.  
2. Reg. 12. or in the life to  
come. Math. 25. For nothing is  
so hid that shall not be reuealed.

Therefore dooth the Prophet  
say, woe to them that keep se-  
cret their thoughts to hide their  
councell from the Lord, and do  
their works in darknes, saying  
who seeth vs, graunt to me the  
falses ofier. God) mercy for all my  
sinnes, especially my hid  
close sinnes. enter not into iudg-

of the presence of God. 152  
ment with me, I humbly beseech  
thee, giue me to beleue truely in  
thy Christe that I neuer cōe in  
thy Iudgment for them, y with  
David I might so reueale them  
and confesse them vnto thee, that  
thou wouldest couer them. And  
graunt further, that henceforth  
I alwayes think my self conti-  
nually conuersant befoze thee, so  
that if I do well I passe not of y  
publishing of it as hypocrits do,  
if I do o2 think any euill, I  
may forthwith knowe that the  
same shall not alwayes be hid  
fro men. Graunt me that I may  
alwaies haue in minde that day  
where in my works of darknes  
Thy iij shall be

227 A Godly meditation  
be illumined and also the sentence  
of thy sonne, that nothing is so  
secret which shall not be reuea-  
led. So in trouble and wrong  
I shall finde comfort, and other-  
wise be kept through thy grace  
from euil, which do thou work  
I humbly beseech thee for Chri-  
stes sake. Amen.

A meditation of Gods  
power, beauty,  
goodnes. &c.

Because thou Lord wouldest  
haue vs to loue thee not only  
dost thou wil, entice, allure and  
prouoke vs: but also dost Com-  
maund

of the presence of God 153  
maide vs so to doe, promising thy  
self vnto such as loue thee, and  
thetning vs w<sup>th</sup> damnatio<sup>n</sup> if we  
do otherwise, wherby we may  
see bothe our great corruption  
and naughtines, and also thine  
exceedig great mercy toward<sup>s</sup> vs.  
First, concerning our corruptio<sup>n</sup>  
& naughtines, what a thing is it  
that power, riches, authoritie,  
beauty, goodnes, liberalitie, tru<sup>th</sup>,  
Justice, which all y<sup>e</sup> art good  
Lord, can not moue vs to loue  
thee? whatsoeuer things we see,  
sayre, Good, Wylse, Mightie,  
are but euen sparkles of that po<sup>u</sup>  
er, beautie, goodnes, wisdome,  
which thou art. For to the end y<sup>e</sup>

Al. b.

mightest

**A Godly meditation,**  
mightest declare thy riches, bea-  
tie, power, wisdom, godnes  
&c. thou hast not only made, but  
stil dost conserue all creatures  
to be (as David sayth of the be-  
uens) declarers and letters  
of thy Glorý, and as a book  
teach vs to knowe thee.

How fayre thou art, the bea-  
tie of the sunne, moone, starres  
Light, floures, Riuers, feldes  
hilles, birdes, beasts, men  
all the creatures, yea the good  
shape and forme of the whole  
worlde doth declare.

How mightie thou art, we are  
taught by the creation of the  
worlde euen of nought, by gouern-  
ing



ning the same, by punishing the  
wicked mightie Giants therof,  
by ouerthrowing their deuises,  
by repressing the rages of y Sea  
within her bounds, by stormes,  
by tempests, by fires, these & such  
like declare vnto vs thine inuisi-  
ble, almightie and terrible pow-  
er, wherby thou subduest all thin-  
gs vnto thee. How rich thou art:  
this world thy great, and infinit  
treasure house doth wel declare.  
What plentie is there, not one-  
ly of things, but also of euery  
kinde of things: Yea how dost  
thou yeerely and daily multiply  
these kindes: How many seedes  
dost thou make of one seed, yea  
what

171 A godly meditation  
what great increase dost thou bring  
it vnto: These can not but put  
vs in remembrance of the exceeding  
riches that thou hast. For  
if to thine enemies which love  
thee not (as y<sup>e</sup> moste part in the  
world be) if to them thou giuest  
so plentifully thy riches here  
what shall we think that with  
thy self thou hast layd by for  
thy frends: How good thou art  
all creatures generally and par-  
ticularly do teache. What crea-  
ture is there in the world which  
thou hast not made for our com-  
modities: I wil not say how that  
y<sup>e</sup> mightest haue made vs Crea-  
tures without sence or reason if  
thou

of Gods power. MI 55

thou hadst would, But amongst  
all things none doth teach vs so  
much thy great loue towarde  
vs, as doth y<sup>e</sup> death of thy moste  
dearly beloued sone, who suffred  
the paines & terrours therof, yea  
and of hell it self, for our sakes.  
If this thy loue had been but a  
small loue: it would ne-  
uer haue lasted so long  
nor Christe should  
neuer haue

died



# A MEDITATION

of Death and the commenda-  
tion of it byingeth.

**W**hat other thing do we  
daily in this present life  
the heap sinne to sinne, and be  
by trespasser vpo trespasser, so  
this day is worse alwaies than  
yesterday, by encreasing abiding  
so sinnes, and therefore the im-  
mation good Lord, against vs, be  
when we shalbe let go out of the  
prison of the body and so taken  
to thy blessed company: the shal  
we be in moſte safety of immor-  
talitie & saluation, the shal come  
vnto vs no sickness, no need,  
paine, no kinde of euil to soules

body

of Death.

body, but what soeuer god! woe  
is with: y shall we haue, & what  
soeuer we lothe: shalbe far fro vs  
O dear father, y we had faith to  
beholde these things accordigly.  
O y our harts were perswaded  
therof & our affections cindamed  
to the desire of the. When should  
we liue in lōging for that which  
now we mosse lothe. Oh help vs  
O graūt y we beeing ignozant of  
things to come, & of the time of  
our death (which to thee is cer-  
ayne) may so liue and finish our  
journey heere, that we may be re-  
deem'd & then depart, whē our depar-  
ting may make mosse to thy glo-  
ry & our cōfort through Christe.  
What

## A Godly meditation

What is this life but a smoke,  
vapour, a shadow, a warfare,  
bubble of water, a word, grass,  
a floure: Thou shalt die is most  
certain. But of the time no man  
can tel when. The longer in this  
life thou dost remaine: the more  
thou sinnest, which will bring  
thy more paine. By cogitation  
of death, our mindes be often in man-  
ner oppressed with darknes, be-  
cause we do but remember the  
might of the body, forgetting the  
light of the minde & of the relation  
to God. Where to remember the  
good things that after this life  
shall ensue, without waver-  
ing uncertaintie of faith and so shall

is desired. It is like a sailing  
 from the sea to the home and coast.  
 It is like a medicine or purgative  
 to the helth of soule and body.  
 It is the best Physickon, it is  
 like a womans travaile, for as  
 the Childe (being delivred) cometh  
 into a more large place the  
 womb wher in it did lye be-  
 fore; so the soule being delivred  
 out of the body, cometh into  
 a much more large & fair place,  
 then into Heaven.

A godly meditation of the passi-  
 on of our saviour Iesus Christ.  
 O Lord Iesus Christ & sonne  
 of the everlasting & almighty  
 God

## Of the passion

God, by whom all things were  
made, & be ruled and gouerned,  
thou the lively Image of the sub-  
stance of the Father, the eter-  
nall wisdome of God, the bright-  
nes of his glory God of god, light  
of light, coequall, coeternall, and  
consubstantiall with the father,  
thou of the loue thou haddest to  
mankinde, that when he was se-  
len from the feloweship of God  
into the societie of Sathan, and  
all euil diddest vouchsafe for our  
redemptiō to become a mediator  
between God and Man, by  
king to the Godhed our nature  
as concerning the substance of  
and so becamest man, also

became



heirs of all, and moſte mer-  
ciful Meſſias, which by the pow-  
er of thy Godhed, and merits  
of thy manhod, haſt made pur-  
gation of our ſinnes, even by  
thy ſweate and bloud, whileſt thou  
waſt here on earth, being now  
ſet on the right hand of thy Fa-  
ther ſo, us, etern now conſerning  
our nature in maiesty, glozy, and  
power infinit: I beſeech and hum-  
bly pray thy mercy, to graunt me  
at this preſent, to rehearſe ſome of  
thy paſſion and ſufferings for  
me the laſt night thou waſt  
tortured before thy death, that thy  
holy ſpirit might thereby be ef-  
fectual to keep in me faith, and  
hope.

¶.ij. Amen

Of the Passion  
well of the pardon of my finnes  
by them, as mortification of  
mine affections, comfort in my  
crosses, and patience in afflictions.  
Amen.

In the midst of thy last supper  
to thy dear Apostles these things  
coude not but be before thee,  
namely that they al would leave  
thee, the most earnest would for-  
swere thee, & one of the ry. should  
moste traitorously betray thee,  
which were no small crosses to  
to thee. Judas was admonished  
of thee to beware, but whē he took  
no heed, but wilfully went out to  
finish his work, contemning thy  
admonition and counsel: he could

not but ver thy most loving hart.  
After supper there was conten-  
tion amongst the Disciples who  
should be greatest after the, yet  
dreaming carnally of the and  
the kingdome and hauing this  
affection of pride and ambition  
bustle amongst them, notwithstanding  
thy diligence in reprimanding  
and teaching them.

After thy admonition to them  
of the Crosse y would come, ther-  
by to make the more vigilant: so  
grosse were they y they thought  
they could w their two swords  
put away all perills, which was  
no litle grief vnto the. After  
thy coming to Bethlemene, bea-

## Of the passion

uines oppressed thee, and therfore thou wouldest thy Disciples to pray, thou didst tell to Peter and his felowes, that thy hart was heavy to death, thou didst bid them to pray, being careful for them also lest they should fall into temptation. After this thou wentest a stones cast from them and didst pray thy self, falling flat and groweling vpon the earth but alas thou feltest no comfort and therfore thou comest to thy disciples which of all other were most sweet and deer vnto thee, but to thy further discomfort, thou passe neither of thy perils nor of their sin, and therfore sleep as

After

after y<sup>e</sup> hadst waiked thy f<sup>r</sup>, y<sup>e</sup> goest a  
 gai to pray, but y<sup>e</sup> fastost no cōfort  
 at all & therfoze didst return agai  
 for soe cōfort at thy dearest frēds  
 hāds. But yet again, alas they ar  
 fast asleep: wherupō y<sup>e</sup> art inforced  
 to go again to thy heavenly father  
 for soe spark of cōfort in these thy  
 wonderfull crosses & agōies, nolo  
 here y<sup>e</sup> wast so discouraged and so  
 cōfortles, y<sup>e</sup> even streams of blood  
 rāe rūning frō thine eyes & eares  
 and other parts of thy body. But  
 who is able to expze y<sup>e</sup> infinitnes  
 of thy crosses enē at thy being in  
 the garden: allwhich y<sup>e</sup> sufferedst  
 for my sake, as wel to satisfy thy  
 fathers wrath for my sinnes:

Of the passion,  
as also to sanctify all my suffer-  
ings the more gladly to be sustai-  
ned of me.

After thy bloody prayer, thou  
sammest, and yet again thou  
thy Disciples a sleep, and before  
thou canst wel awake them: lo  
Judas cometh with a great  
band of men, to apprehend thee  
as a thef, and so doth leading thee  
away bound to the high Bishops  
house Annas, and so from him  
to Caiphas. Heer now to aug-  
ment this thy misery, beholde thy  
Disciples flee from thee, false wit-  
nesses be brought against thee,  
thou art accused and condem-  
ned of blasphemy: Master even in  
the

thy light forswereth thee, thou art uniuersally stricken for answering lawfully, thou art blinde-  
fied, stricken and buffeted all the whole night in the Bishop Cay-  
phas house of their cruel ser-  
uants.

In the morning by times thou art condemned again of the Jee-  
ws of blasphemy, & therefore they bring thee before the secular pow-  
er to Pilate, by whom thou art openly arayned as other thieves  
and malefactors were, when he saw that thou wast accused of  
malice: yet he did not disbelieve  
thee, but did send thee to Herod  
where thou wast desired humbly

Of the passion  
fully in coming and going  
and from him all the way won-  
derfully, especially after he  
had apparelled thee as a  
foole.

Before Pilat again therfor  
thou wast brought, and accus-  
sally, no man did take thy part  
or speak a good word for thee.

Pilat caused thee to be whi-  
ped and scourged and to be han-  
dled moste pitifully, to see if any  
pitie might appeare with the  
Pzelats, but no man at all pity-  
ed thee.

Barabas was preferred before  
thee, all y people hed & taile,  
against thee & cried hang thee.

unjustly



brusely to death wast thou iudged thou wast crowned with thornes that perced thy bzaines, thou wast made a-mockingstock, thou wast reuiled, rebaited, beaten and moste miserably handled. Thou wentest thzough Jeru-  
salem to the place of execution, e-  
uen the mount of Caluarie. A  
great Crosse to hang thee on was  
laid vpon thy back to beare and  
drawe, as long as thou wast a-  
ble.

Thy bodie was racked to  
be nailed to the tree, thy hands  
were boyled thzowne, and thy  
fet also. Nails were put thro-  
w them to fasten thee there.

on

## Of the passion

on thou wast hanged between he-  
uen and earth as one spewed out  
of heauē, and vomited out of the  
earth, vnworthy of any place, the  
high p̄ests laughed thee to scorn,  
the elders blasphemed thee, and  
said God had no care for thee, the  
common people laughd and trun-  
ned out vppon thee, thirst oppressed  
thee, but Vineagre onely and Gall  
was giuen to thee to drinke. He-  
uen shined not on thee, the Sun  
gaue thee no light, the Earth  
was afraid to beare thee, Satan  
tempted thee, and thine owne  
sences caused thee to cry out my  
GOD, my GOD why hast thou  
forsaken mee. Oh wonderful  
passions

passions which thou sufferedst.  
In the thou teachest me, in them  
thou comfortest me; for by them  
God is my Father, my sinnes are  
forgiuen, by them I should learn  
to fear God, to loue God, to hope  
in God, to hate sinne, to be pati-  
ent, to call vpon God, and neuer  
to leaue him for any temptations,  
but w<sup>th</sup> thee stil to cry Father, in-  
to thy hāds I cōmend my spirit.

A cōfession of sinnes & prayer  
for the mitigating of Gods wrath  
and punishment for the same.

O Almighty God King of all  
things and gouernour of all  
things

## Of the passion,

things whose power no Creature is able to resist, to whom belögeth iustly to punish sinners, and to be merciful vnto them that truely repent, we confesse that thou dost mooste iustly punish vs, for we haue greuously sinned against thee, & we acknowledge that in punishing that thou dost declare thy self to be our mooste merciful Father as wel because þ thou dost not punish vs in any thing as we haue deserued: also because, by punishing vs thou dost call vs, & (as it were) drawe vs to increase in repentance, in faith, in prayer, in conuincing of the world and in hartly desiring

offering for everlasting life and  
thy blessed presence. Graunt vs  
therefore gracious Lord thank-  
fully to acknowledge thy great  
mercy, which hast thus favo-  
rably dealt with vs in punishing vs  
not to our confusion but to our a-  
mendment. And seeing thou hast  
sworne that thou wilt not the  
death of a sinner but y<sup>e</sup> he turn &  
live: haue mercy vpon vs & turn  
vs vnto thee for thy dearly belo-  
ued sone Iesus Christ sake who  
thou wouldest shoulde be made  
a blain sacrifice for our sinnes,  
therby declaring thy great and  
unspeakable angre against sinne  
and thine infinit mercy towar-

Des

## Of the passion

Des vs sinful wretches.

And forasmuch as the blindness  
of our hearts, blindenes and  
corruption is such, that we are  
able to arise vp vnto thee by  
fals and harty prayer, according  
to our great necessities, therefore  
thy singular grace and assistance  
graunt vnto vs (gracious Lord)  
thy holy and sanctifying spirit to  
work in vs this good work  
with a pure and cleane mind  
with an humble and lowly  
hart, with grate to loue and  
consider the need and greatness  
of that we doe desire, and with  
an assured faith and trust that  
thou wilt graunt vs our re-  
quests

quests because thou art good and  
gracious euen to yung Mauiens  
sitting vpon thee, much more  
then to vs, for whom thou hast  
made all thinges, yea and hast  
not spared thine owne deere son-  
ne, because thou hast commaun-  
ded vs to call vpon thee, because  
thy throne wherunto we come  
is a throne of grace and mercy,  
because thou hast giuen vs a  
mediatour Christe to bring vs  
vnto thee, being the way by  
whom we come, being the doore  
by whom we enter, & being our  
head on whom we hang & hope,  
that our poore Petitions shall  
not be in vaine through and for

A confession  
his names sake. We beleeue  
therfore of thy rich mercy,  
in thou art plentiful to all  
that call vpon thee, to forgive  
our sinnes, namely our vn-  
derstandings, vnbeleefe, self love,  
neglect of thy word, security,  
hipocrisie, contempt of thy law,  
suffering, omission of prayer,  
doubting of thy power, pro-  
fessing, mercy, and good will  
towards vs, vnsensibleness  
of thy grace, impacience &c. and  
to this thy benefit of correcting  
vs, and these thy Gracious  
giftes, repentance, faith, the spirit  
of prayer, the contempt of the  
world, & hartly desiring for  
lasting



lasting life, indue vs with thy  
holy spirit according to thy con-  
stant and mercy, as wel to assure  
vs of pardon and that thou dost  
accept vs into thy fauour, as thy  
deere childzen in Chyriste and for  
his sake: as to write thy law in  
our harts, and so to worke in  
vs, that wee may now begin  
and goe forwarde in beleeping,  
liuing, , fearing, obeying, pray-  
ing, hoping and seruing thee as  
thou dost require moste fatherly  
and moste iustly of vs, accepting  
vs as perfect through Chyriste  
and by imputation.

And mozeouer whē it shalbe thy  
god pleasure and moste to thy

## A confession

gloꝝy, deliuer vs we beseech thee  
out of the hands of thine aduer-  
saries by such meanes, be it dea-  
th or life, as may make to our  
comfort moſte in Chriſte. In the  
meane ſeaſon and foꝛ ever, ſaue  
vs, and gouerne vs with thy ho-  
ly ſpirit and his eternall conſo-  
lation..

And concerning thine aduer-  
ſaries which foꝛ thy ſake are  
become our aduerſaries, ſome  
ny of them as are to be conuer-  
ted: we beſeech thee to ſhewe thy  
mercy vpon them and to conuer-  
t them, but thoſe that are not to be  
conuerſed, which thou onely doſt  
knowe (moſte mightie God and

terrible lord) confound, & get thy  
name a glozy ouer them, abate  
their pride, aswage their malice  
bring to nought their deuellishe  
deuises, and graunt that we and  
all thine afflicted childre may be  
armed with thy defence, weapo-  
ned with thy wisdomie and gui-  
ded with thy grace and holy spi-  
rit, to be preserved for ever from  
all giuing of offences to thy peo-  
ple, and from all perilles, to glozi-  
fy thee which art the only giuer  
of all victoꝝ through the merits  
of thy only sonne Iesus Christe  
our Lord Amen.

Another confession of finnes.

Ps. lxx.

As

## A confession

**I**n David seeing this Angel  
with his sword redy drawen  
(moste rightuous Lord) to pla-  
gue Ierusalem, cried out vnto the  
it is I (Lord) that haue sinned, &  
I that haue done wickedly, thine  
hand Lord be on me, and not on  
thy poore sheep, wherethrough  
thou wast moued to mercy, and  
baddest thine Angell put by his  
sword, thou haddest taken pu-  
nishment enough: euen so we  
(gracious lord) seeing thy fearful  
sword of vengeance redy draw-  
en, and presently striking a-  
gainst this Common Weale,  
and thy Church in the same,  
wee (I say) are occasioned,  
every

every man now to cast of our  
eyes from beholding and nar-  
rowly spyng out other mens  
faults: and to set our owne on-  
ly in sight, that with the same  
Danie thy seruauant, and with  
Jonas in the ship we may crye,  
it is we (O Lord) which have  
sinned and procured this thy  
griuous wrath,

And this we now gathered  
together in Christles name, doe  
acknowledge, confessing our  
selues guiltie of horrible ingrati-  
tude for our good King, for the  
gospel and pure religion, and for  
the peace of thy Church & quiet-  
nes of the common weale, before

For remission

our negligences and many  
greuous, finnes, where through  
we haue deserved not only that  
but much more greuous, pe-  
gues, if that euen presently thou  
diddest not (as thou art bound)  
remember thy mercy.

Heere vpon (that thou in thine  
angre, remembrest thy mercy  
before wee seek and sue for it)  
we take boldenes as thou com-  
maundest vs to do in our trou-  
ble, to come and call vpon thee,  
to be mercifull vnto vs, and of  
thy goodnes now we humbly in  
Christes name, pray thee to holde  
thy hand and cease thy wrath,  
or at the least so to mitigate it,  
that

of finnes.

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that this realme may be quietly  
governed vnder our gracions  
Quene Elizabeth, that it may  
be a harborow for thy church &  
thy religion, which doe thou en-  
crease among vs according to  
thy great power and mercy, and  
we shall prayse thy name for e-  
uer, through Iesus Christe our  
only mediatur and Saviour.  
Amen.

A Prayer for the remission  
of finnes.

O Lord GOD and deare Fa-  
ther, what shall I say, that  
all things to be in manner  
P. b. with

for remission

with me as in þ wicked blinde  
is my minde, crooked is my wil,  
peruerse concupiscence is in me  
as a spring or stinking puddle.

Oh how faint is faith in me  
how little is loue to thee or thy  
people: how great is self loue:  
how hard is my hart: &c. By the  
reason wherof: I am moued to  
doubt of thy goodnes towardes  
me whether thou art my fa-  
ther or no, and whether I be  
thy chylde or no. In deed wor-  
thily might I doubt if that the  
hauiing of these were the causes  
& not þ fruits rather of thy chi-  
dren. The cause why thou art  
my father is thy mercy, goodnes,  
grace



grace and trueth in Chziste Je-  
 sus, the which cānot but remain  
 for ever. In respect wherof thou  
 hast borne me this good will, to  
 accept me into the number of thy  
 chldzen, that I might be holy,  
 faithfull, obedient, innocent &c.  
 And therfoze thou wouldest not  
 only make me a creature after  
 thine Image, enduing me with  
 right limmes, shape, forme, me-  
 moze, wisdoms &c. where thou  
 mightest haue made me a beast,  
 a maimed creature lame, blinde,  
 frantic &c. but also I wouldest that  
 I should be borne of Chzisten pa-  
 rents, brought into thy Church  
 by baptisme, and called diuers  
 times

for remission

times by the ministry of thy  
word into thy kingdom besides  
the innumerable other benefits,  
alwaies hitherto poyzed vpon  
me. All which thou hast done of  
this thy good will that thou of  
thine owne mercy barest to me  
in Christe & for Christe before  
world was made. The which  
thing: as thou requirest straithly  
y I should beleue without dou-  
tig: so in all my needs y I should  
come vnto thee as to a father, &  
make my moe without mistrust  
of being heard in thy good time,  
as mooste shall make to my com-  
fort. I be therfore to thee deere fa-  
ther I come through thy sonne

our

for finnes.

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our lord, mediator & advocat  
Jes<sup>s</sup> Christe, who sitteth on thy  
right hand making intercession  
for me and pray thee of thy great  
godnes & mercy in Christe, to be  
mercifull unto me, that I may  
feele in deed thy sweet mercy as  
thy childe. The time (oh dear fa-  
ther) I apoint not, but I pray thee  
that I may w<sup>th</sup> hope still expect &  
look for thy help. I hope that as  
for a litle while y<sup>e</sup> hast left me: y<sup>e</sup>  
wilt come and visit me, and that  
in thy great mercy whereof I  
have need by reason of my gre-  
at miserie. Thou art wount  
for a litle season in thine angre  
to hide thy face from them who  
thou

## for remission

thou louest, but surely (oh remem-  
ber in eternall mercies) shew  
thou thy compassions. For lo  
thou leuest vs (oh lord) thou wilt  
not leue vs very lōg, neither wilt  
est thou leue vs to our losse, but  
to our lucre & aduantage, euen  
thy holy spirit with bigger po-  
tion of thy power & vertue may  
lighten and cheere vs, that the  
wāt of feeling to our sorrow may  
be recompenced plentifully with  
the liuely sence of hauing the  
our eternall Joy, & therefore thou  
swarest, that in thine euertlasting  
mercy, thou wilt haue compas-  
sion on vs. Of which thing to the  
end we might be moſte assured

thine

shine of the to be marked, for thou  
saist as I haue sworne y I will  
not bring any more y waters to  
down y world: so haue I sworn  
y I wil neuer more be angry w  
thee nor reprove thee. The mou-  
tains shall remoue and the hills  
shall fall down, but my loouing  
hiddenes shall not moue, and the  
bond of my peace shall not faile  
thee, thus saiest y y lord our mer-  
ciful redeemer. Deer father ther-  
fore I pray thee remeiber (euē for  
thie owne trueth & mercis sake)  
this promise & euerlasting coue-  
nant, which in thy good tie, I pray  
thee to write in my hart, y I may  
knowe thee to be y bly true God  
and

## for remission

and Iesus Christe whom thou  
hast sent: that I may loue thee  
with all my hart for ever: that  
I may loue thy people for thy  
sake, that I may be holy in  
right through Christe, that I  
alwaies not onely strive against  
sin: but also ouercome the same  
dayly more and more, as the  
childe do above all things  
seeking the sanctification of thy name  
the coming of thy kingdom  
by doing of thy will heer on earth  
as it is in heauen &c. through Ie-  
sus Christe our redeemer, me-  
diator and Aduocate. Amen.

An other Prayer for remission  
of finnes.

O Mercifull God which seekest  
 all meanes possible both to  
 bring thy Childe in the feel-  
 ing and sure sence of thy mercy,  
 and therfore when prosperitie  
 will not serue: then sendest thou  
 auertise graciously correcting  
 them heer whome thou wilt, shall  
 with thee ellwhere live for ever,  
 yet poor misers give hūble pray-  
 ers and thanks unto thee (deere  
 father) & thou hast bought  
 us worthy of thy correction at  
 this present, herby to know that  
 which we in prosperitie and li-  
 bertie did neglect. For the which  
 neglecting and many other our  
 sinuous finnes, wherof we

## Of sinne,

now accuse our selues before  
thee (moste merciful Lord) thou  
mightest moste iustly haue gi-  
uen vs ouer and destroyed  
bothe in Soule and Bodie.  
But such is thy goodnes toward  
vs in chryste, that thou seemest  
to forget all our offences, and  
as though we are farre other-  
wise then we bee indeed: thou  
wilt that we should suffer the  
crosse now laid vpon vs for thy  
trueth and Gospels sake, and  
to bee thy witnessles with the pro-  
phets, Apostles, martirs and re-  
felloes, yea with thy dearily be-  
loved sonne Iesus Chryste, to whom  
thou dost now heer begin to



words like, that in his glory  
we may be like him also.

Oy good God, what art thou on  
whom thou shouldest shew this  
great mercy: Oy loving Lord  
forgive vs our vnthankfulness  
and finnes. Oy faithful father  
give vs the holy spirit now to  
cry in our hearts Abba dear Fa-  
ther, to assure vs of our eternall  
electiō in Christe, to reuele more  
and more thy trueth vnto vs, to  
confirm, strengthen and sta-  
bilish vs so in the same, that wee  
may liue and die in it as vessels  
of thy mercy, to thy glory and to  
the comoditie of thy Church. In-  
dure vs with the spirit of thy will

For remission  
done, that with good confidence  
we may alwaies so answer to  
enemies in thy cause, as they  
turn to their conuersion to con-  
fession & our vnspeakable con-  
solatio in Iesus Chyriste, for whiche  
sake we beseech thee benedict  
to keepe vs, to giue vs patience  
and to wil none other wise for  
liuerance or mitigation of our  
misery: then may stand alwaies  
with thy good pleasure and mer-  
ciful wil towards vs.

Grant this dear Father  
onely to vs in this place: but  
also to all other els where  
suffered for thy names sake, though  
through the death and merits

Jesus Chyriste our Lord. Amen.

A prayer for the deliuerance from  
sine and to be restored to gods  
grace and fauour againe.

Oh almighty and euertlasting  
Lord God which hast made  
heaven earth, &c. Oh incompre-  
hensible vnitie, Oh alwaies to be  
worthy, & most blessed I come  
to humbly beseech thee & pray  
thee, by the assumption and crea-  
tion of humanitie of our Lord Je-  
sus Chyriste, that thou wouldst  
forgiue and be mercifull to the great  
sinners of the world to thy mercie  
and pitie of my whole soule, Amen

A prayer.

me all kinde of vice, wickednes  
and sinne, and make in me  
new and clene hart, and rewe  
in me a right spirite for thy  
names sake.

Oy Lorde Jesu I beseech the  
goodnesse for the exceeding gra  
tious which dyed the out of  
fathers bosome, into the womb  
of the holy Virgin, and for the  
assumption of maner, and  
wherin it pleased thee to  
and to deliver me from eternall  
death: I beseech thee (I say) that  
thou wouldest graunt mercy  
my self into the very Lord  
and graunt this thy love  
renew againe to me. thy

**A prayer. 178**

to increace and make perfecte  
in me that which is wanting, to  
raise vp in mee that which is fal-  
len, to restore to me that which  
I haue lost, and to quicken in me  
that which is dead & should line,  
that so I may become confirm-  
able vnto thee in all my life and  
conuersation, thou dwelling in  
me and I in thee, my hart being  
supplied with thy grace; and set-  
led in thy faith for euer. O thou  
my God, loose and set at libertie  
my spirit frō all inferiour things,  
gouern my soule and so work  
that bothe in soule and body I  
may be holy and line to the glo-  
ry world without end. Amen.

A prayer for the obtayning  
of faith.

○ Merciful God and deér father  
of our Lord and Saniour Je-  
sus Chyiste, in whom as thou  
art wel pleased: so hast thou re-  
mained vs to hear him, for as  
much as hee often biddeth vs to  
ask of thee, and thereto promysed  
that thou wilt hear us & graunt  
vs that which in thy goodnes  
we shall ask of thee: I beseeche  
thee, I am bolde to beg of thy  
mercy through thy Sonne Je-  
sus Chyiste, one sparcke of true  
faith and certain perswasion in  
thy goodness and love to be-  
lieue in Chyiste, wher through

making assure<sup>n</sup> of the pardon of  
all my sinnes by the mercies of  
Christe thy Sūne, may be thank  
ful to thee, loue thee and serue  
thee in holines and rightuousnes  
all the dayes of my life. Amen.

A prayer for repentance.

Moste gracious God and mer  
ciful father of our sauiour  
Iesus Christe, because I haue  
sinned and done wickedly, and  
through thy goodnes haue recei  
ued a desire of repentance, in he  
arthis long suffering dooth draw  
my hard hart: I beseech thee  
for thy great mercies sake do  
write for me to the same repen  
tance

**A prayer.**

tance in mee, and by thy spirit  
power and grace, to humble, puri-  
fity and fear my conscience for  
my sinnes to saluation, that in  
thy good time thou maist com-  
fort and quicken me through Je-  
sus Christe thy dearely beloved  
sonne, So be it.

**A dialogue or communication  
between Sathan and our  
Conscience.**

**Sa.** **T**hou hast sinned against  
**God**, therefore thou art  
**condemned**. **Co.** **Why** then didst thou  
**die**? **Sa.** For sinners, but how



A Dialogue. 178.

Weste thou he died for thee?

Con. Because I am a sinner:  
and he is bothe able & wil-  
ling to forgive me.

Q. I grant that he is able to  
forgive thee: but how know-  
west thou he wil:

Con. He would not surely haue  
died if he would not forgive

Q. But how knowest thou  
that he wil forgive thee?

Con. Because I would faine be  
forgiven.

Q. So would Judas as well as  
thou, and prevailed not.

Con. The scriptures went up-  
on Judas as which must  
needs be fulfilled, they ne-

ver

271 A Dialogue

Da. I went upon mine.

Again Iudas bare a  
figure of the people of the  
Jewes, which tribe once  
fell from Christe when all  
other eleven tribes of the  
worlds did stick fast unto  
him. I am a poore sinner of  
the gentils, of whom it is  
written, I wilbe exalted  
in the Gentils.

Da. If thou be a sinner of the  
Gentils: yet thou must con  
sider thy sinne is great.

Con. I graunt, but Christes pas  
sion is greater.

Da. Oh but thou hast sinned  
very often.

Da.

Da.

A dialogue. 179.

Con. Tel me not sathā what I  
haue dō but what I wil dō.

Da. Why what wilt thou dō?

Con. By Gods grace my ful pur  
pose is hērafter to take  
better heed and to amēd  
my former life.

Da. Is y inough thinkest thou?

Con. What lacketh?

Da. The fauour of God, which  
hath clene forsaken the.

Con. So God fauoured & loued  
the world, that he gaue  
his onne dēer sonne, that  
whosoener seeth him as y  
Israelites did the brass ser  
pent: they shall not perishe  
but haue life euerlasting.

A

A short and pithie defence of  
the doctrine of the holy elects  
and predestination of God, ge-  
thered out of the first Chapter  
of Saint Pauls Epistles  
to the Ephesians,

By John

Wade

London Printed

for I. W. at the

signe of the

sunne

in the

streete

near

the

Church

of

St. Dunstons

in the

City of

London

1644



There is neither  
vertu nor vice to  
be considered ac-  
cording to any  
outward action  
nor according to  
the will and wisdom of man  
according to the will of God  
whatsoever is conformable  
thereto

of predestination. 180

hereto the same is vertue, & the  
action that springeth therof, is  
laudable and good, howsoever it  
appear otherwise to the eyes and  
reason of man: as was the lif-  
ting vp of Abrahams hand to  
slande his sonne. Whatso-  
euer is not conformance to the  
will of god: that same is vice, and  
the action springing therof is to  
be disallowed and taken for euill,  
and that somuch the more and  
greater euil: by howmuch it  
is not consonant and agreeing  
to Gods will, although it seem  
farre otherwise to mans wise-  
dome, as was Peters wish of ma-  
king three tabernacles, & the re-  
quest

101      A defence of

quest of some which would  
had fire to haue rōe down frō  
heauen, vpon a zeale to God  
know, the wil of God is not  
known as in his word. Ther  
fo: according to it must bite  
vertue, good and euil, be iudge  
and not according to the iudge  
ment, wisdom, reason, or  
collection of any man, or of  
the whole world, if all the an  
gels in heauen should take the  
parte.

But this word of God  
is writte in the canonick  
of y Bible, both plainly set  
vnto vs y God hath of his  
mercy and goodwill, and to

of predestination. 181

cause of his grace and glory in  
Christe elected some and not all,  
whom he hath predestinate unto  
eternall life in the same Christe,  
& in his time calleth them,  
sanctifieth them, and glorifieth  
them, so that they shall neuer pe-  
rill and erre to damnation final

Therefore to affirm, teach, and  
preach this doctrine, hath in it no  
vice, no evil, much lesse  
than hath in it any enormities  
(as some doe affirm) to the eyes  
of the spirit of them which are giv-  
ing and will be, by the word of  
GOD.

That God the eternall father of  
us

Aa.

united

122 A Defence  
merches, before the beginning  
of the world, hath by his  
mercy and good will, (and the  
prayer of his grace and glory)  
led in Christe, some and  
all of the posteritie of Adam  
whom he hath predestinate  
to eternall life, and calleth them  
in his time, Justifieth them,  
glorifieth them, so that they  
shall neuer perish or erre to  
damnation, finally that this pro-  
phecy is true, and according  
to Gods playne and manifest wo-  
rdes: by the help of his holy  
(which in the name of  
Christe I humbly beseech)  
mercy plentifully to give to  
all



of Predestination, 182

in this present and for ever, to  
the sanctification of his holy  
name by the help (I say) of his  
holy spirit, & so evidently to be-  
clare, that no man of God shall  
be able by the words of God ever  
to impugn it, much less to con-  
fute it.

In the first chapter of the E-  
pistle to the Ephesians, the A-  
p-  
le sayeth thus,

Chosen be God the Father of our Lord  
Jesus Christ, which hath chosen  
us in himself of predestination  
before the foundation of the world  
that we should be holy & without blemish  
before him through love & his own

destined by (or) out of grace, without  
 being a fault, to be heirs of life  
 left according to the good pleasure  
 of his will, to the praise of his glory of his  
 grace, wherein he hath made us ac-  
 cepted in the beloved, by whom we  
 have received redemption through  
 his blood and the forgiveness of our  
 sinnes according to the riches of his  
 grace, which grace he hath shed us  
 abundantly in all wisdom & under-  
 standing & hath opened us the mystery  
 of his will according to his good pleasure  
 which he purposed in himself,  
 to have it declared when the times  
 were full come, that he might gather  
 together all things by us in Christ  
 both the things that be in heaven and  
 things that be in earth unto  
 himself by us in whom we are made  
 seeing these predestinated according  
 to the purpose of him which worketh

things according to the decree of  
 counsaile of his owne will, that we  
 hath hoped before you in Christ  
 should be unto the praise of his glory  
 in whom we also hoped after that we  
 heard the word of truth, the gospell  
 of your salvation wherein you also be  
 saved, where is sealed with the holy spi-  
 rit of promise which is y earnest of  
 our inheritance until the redemption  
 of the full fruition of the purchased posses-  
 sion unto the praise of his glory.  
 These be y words of Paul whi-  
 ch I have faithfully translated ac-  
 cording to y very letter in y greke  
 as by the iudgement of all y be lea-  
 ned, I desire herin to be tried, out  
 of y which hope of Paul be com-  
 ing pertaine every thing wherunto  
 my exposition, as I haue giue  
 you him of the same, as follows.

callow plainly to them that  
 see it. First that y cause of the  
 election is of his good wil, the  
 apostle saith in saying that  
 is to:ough his love, whereby  
 are holy and without blame,  
 according to the good pleasure  
 his wil according to his good  
 pleasure purposed in him self, ac-  
 cording to his purpose which shall  
 be both all things after the counsel  
 of his own will. *1st of purpo*  
 Secondly the election was before  
 the beginning of the world, the  
 apostle plainly saith in saying  
 y were chosen before y crea-  
 tion of y world to himself, y  
 afterwards, in calling of the mystery  
 of

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of his wil purposed with him  
self, in time to be declared.

Thirdly, that election is in  
Christe, the Apostle doth so flat  
ly and plainly set it forth: that  
I need not heere to repeat it. We  
(sayth he) are chosen in him,  
we are heere by him, we are  
accepted by him, we are gathe  
red together in him &c.

Fourthly, that election is of the  
of Adams posteritie, and not of  
all: we may playnly see it, if we  
consider that he maketh the true  
demonstration of it beleeving,  
hoping, and having the earne  
nest of the spirit. In whom ye  
hoped (sayth he) after ye heard

Gal. iij.

the

The word &c. in whō ye beleeue  
 were sealed by &c. Again in at-  
 tributing to the elect forgiveness  
 of sinnes, holines, blameles li-  
 uing, being in Christe &c. And  
 we should be holy sayth he &c.  
 we haue receiued forgiveness of  
 sinnes &c. Who seeth not that  
 these are not common to all men  
 All men haue not faith sayth  
 Paull elsewhere. None beleeue  
 (sayth Luke) but such as were  
 ordayned to eternall lyfe. None  
 beleeue but such as be borne of  
 God. None beleeue truly but  
 such as haue good harts, and  
 keep good seed to bring forth fru-  
 its by patience.

so that it is playne (saith beeing  
 a demonstration of Gods elec-  
 tion to them that be of yeres of  
 discretion) that all men are not  
 elect because all men beleue not.  
 For he that beleueth in y<sup>e</sup> Lord:  
 shalbe as mount Sion, that is he  
 shall neuer be remoued. For if  
 he be remoued, that is finally pe-  
 rish: surely he neuer truly bele-  
 ued. But what go I about to  
 light a candle in the cleere sonne  
 light, when our sauiour plain-  
 ly saith that all be not chosen, but  
 fewe: Many be called (saith he)  
 but fewe be chosen. And in the  
 second chap. to the Ephe. the A-  
 postle plainly saith that y<sup>e</sup> great  
 riches

## A Defence

riches of Gods mercy through  
his exceeding great love, hath  
saued them before their parents  
and many other Gentils, which  
were excluded from Christe, as  
straungers from the Promise,  
hopeles, Godles &c. Wherefore  
gh we may be occasioned to say  
Oh the depth of the Iudgements  
of God which is in all his  
doings and holp in all his wor-  
kes, extending his mercy after  
his good pleasure and will about  
all his works.

(Fiftly, that God hath predesti-  
nat these, thus elect unto eter-  
lasting life in Christe, the Apo-  
le doth also in the words before

written.



of Predestination. 186

written; declare in saying, and  
hath predestinat us through Je-  
sus Chyrlte to be heires unto  
himself. Againe, by him (saith he)  
we are made heires and predesti-  
nate to the praise of his glory. So  
saith the Apostle els where, whi-  
ch hath predestinat, them he hath  
predestinat to be like fashioned  
into the shape of his sonne. And  
Christe therfore saith reioyes in  
us, that your names are writ-  
ten in heauen.

And lastly, y the end of election is to  
the praise of Gods glory & grace:  
the Apostle sheweth heer, in say-  
ing, we are predestinat to be holy  
without blyke before God ex. in  
saying

saying, we are predestinate  
 the glory of his grace, and in  
 ing also, vnto the praise of  
 glory: so that nothing can be  
 more manifest.  
 Seventhly, that predestination  
 not without vocation in God  
 and iustificatio, the Apostles  
 both teach in bringing vs to  
 consideration of hearing p  
 of truth, beleewing & receiuing  
 the holy spirit, remission of sinnes  
 &c. In whom (saith he) ye  
 hoped, after that ye heard  
 word of truth &c. agayne  
 whom ye had redemption,  
 is, remission of sinnes  
 the shedding of his blood

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Who he hath in his full time declared the misterie of his will: as unto the Rom. the Apostle sheweth it moste manifestly in saying whom he hath predestinat: them he calleth, whom he calleth: the he iustificieth; Wherby we may see that predestination or electiō is not vniuersall of all: for all be not iustificed.

Eightly and last of all, that election is so certayne, that the elect and predestinate to eter-  
nall life: shall neuer finally pe-  
rre or erre to damnation, the  
Apostle dooth heer also very plain-  
ly shew in saying: that they are  
predestinate to the praise of God

Deo

Des grace, he sayeth not to  
 praise of his Justice, nor  
 of his wisdom, nor of his  
 power (although he  
 moſte truly ſay ſo) but  
 eth to y praise of his grace,  
 were not grace if there  
 ny reſpect at all of works  
 our behalfe, ſo then were  
 not grace. If there ſhould  
 any Condemnation of the  
 and predeſtinate to eternall  
 it muſt needs be, becauſe  
 their ſinne, but where  
 praise of Gods grace then  
 ch is the end Gods election  
 Shall we not by this  
 make Gods electio doubt

## of Predestination. 188

and so without a head, & so no resurrection at all, as for would have further then they elect themselves. Let such feare they shall not finde the benefit of Gods election: because they seek it as the Israelites did, and not as the elect, which not onely finde it but also do obtaine it. The other are blinded, as it is writtē. God hath given them the spirit of unquietnes, eyes that they should not see, and eares that they should not heare, even to this day &c.

Agayne, he sheweth the certainty of Salvation to them that be elected, in saying that they be accepted in the beloved, once

## A Defence

once accepted and beloved  
Christe & ever beloved, for he  
he loveth he loveth to  
Gods gifts are such y he can  
repēt him of them. And therfore  
sayth Christe I knowe whom  
I have chosen attributing to  
lection the cause of final per  
rance. By which thing Judas  
was seeme not to be elected to  
ternall life: although he was  
lected to the office of an Apostle  
as Saul was elected to the office  
of a King. Which kinde of elec  
on is to be discerned in reading  
the scriptures, from this kinde  
of election the which I speak  
now, that is from election, to  
ternall

of predestination.

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He in Christ. And by the  
the certaintie of saluation  
of the elect, by calling the heires.  
if wee be heires of God: the  
wee felow heires with Christ,  
wee be afflicted and glorified with  
Christe & therfore saith he, accord-  
ing to the decre of his own will.  
he calleth it a decre or coun-  
sell which shall stand, as Clay  
saith, the counsel of the Lord  
shall stand. Fourthly he shew-  
eth this certaintie, by saying  
that they are elect and predesi-  
gnate to the praise of Gods glory,  
which we should more care for  
then for the saluation of all the  
world. His glory of God is set

2Bb.

fourth

**A defence**  
saith as well in the that  
and are reprobate, as in the  
lect, & therefore S. John bringing  
in the place of Clay speaking  
the reprobate saith, y Clay saith  
that when he sawe y glory of  
Lord. This glory of y Lord  
set forth by vs, is a great mercy  
and benefit of God. I am as-  
sured that if the very Devils  
reprobate did not repine here-  
at, but were thankful that they  
might be ministers in any point  
to set forth Gods glory: I am  
assured (I say) that they should  
finde no Hell nor torments.

Their Hell and torments  
cometh of the love they beare



of predestination. 190

to them selves and of the matter,  
enue, and hated they haue ag-  
ainst God and his glory.

Let them tremble and fear  
that may not away with the glo-  
ry of the Lord in election and re-  
probation.

Let not their eyes be euil be-  
cause God is good, and doth good  
to whom it pleaseth him, to none  
he doth to no man, nor can do  
thee: then he were not righteous  
possessed to no God. He cannot con-  
demne the iust: for then were he  
not true because his word is con-  
trary. He cannot condemn the pe-  
nitent & beleuer: for that were a  
gainst his promise, let vs therefore

labour

labour

laboure studie, praye and prayer  
 repentance and faith, and then  
 cannot we be damned: because  
 we are y. blessed of the father be-  
 fore all the worldes, & therefore we  
 beleue, & therefore we repte. And  
 for as much as it pertaineth to  
 which be within, to be and to  
 speak of those things which are  
 given unto us of God in Christ  
 let us labour hereaboutes, and  
 leave them that be without  
 the Lord, which will judge them  
 in his time. The Apostle pray-  
 eth for the Ephesians, for new  
 other wisdom and reuelation  
 frō God: the wherby they may  
 knowe God & haue their mindes

of predestination. 190

domined, to see what they should  
hope for by their vocation, and  
how rich the glory of his inheri-  
tance is upon his saints. Fur-  
ther then this: I think is unseem-  
ly for us to search, until we have  
sought out, how rich Gods good-  
ness is and will be to us his Chil-  
dren. The which we can neuer  
know, but the more we go there a-  
bout and the more we taste his  
goodness: the more we shall love  
him & lothe all things & displease  
him. This (I say) let vs do, and  
not be to busie bodies in search-  
ing the matellie and glory of  
God, or in nourishing in any wise  
the doubting of our salvation.

B. iii. — tober to

1001 . A defense unto  
Ioberto we are ready in much  
and the Devil goeth about  
thing els somewhat as that,  
by it: we are dul to do good  
other, we are so careful for  
selues. By it, we are made  
to do good to our selues; becau  
we stand in doubt whether  
profiteth vs or no. By it we  
honour God, either in making  
him as though he were not true  
or els as though our salvation  
came not onely and altogether  
from him, but hanged partly  
our selues. By it the Devil  
bring men at length, to despair  
and hatred of God. Doubt  
of the salvation and contentment

of predestination. 192

again: and surely he then will  
ask no more. It was the first  
thing whereto he tempted Christ,  
If thou be the Sone of God. &c. &c.  
It is the first & principallest Dart  
he casteth at Gods elect. But as  
he preuailed not against Christes  
annoye shall he do against any  
of his members, for they haue  
the shield of Faith which quen-  
neth his fyre darts, they praise  
God night & day, how the should  
they perish? The Angel of the  
Lord pitcheth his tents round  
about them, how then shall they  
than preuaile? They are borne  
in the hands of the Angels lest  
they would hurt their feet at any

25b.iii:

Rene

Nowe, God hath giuen comman-  
 demēt to his Angels ouer them.  
 The Angels are ministers vnto  
 them. Their names are written  
 in the booke of life, & therefore Chri-  
 ste had them reioice as Paul  
 both to Philippians, for nothing  
 shall separate them frō the love  
 wherewith God loueth them in  
 Christe Iesu who saith that it is  
 impossible for thē to er finally to  
 damnation, for he is their light  
 to illumine their darknes. They  
 are giuen to him to keep, & he is  
 faithful ouer all Gods Children.  
 He saith that he will keep thē  
 that they shall neuer perishe. Al-  
 though they beleeue they are entered

alredy in to everlasting life. Ch2  
 He hath set the there alredy, he  
 hath comitted them into his  
 fathers hands by prayer, which  
 we knowe is sure, and therfore  
 death, hel, devils no2 all powe,  
 ynes no2 mischeif, shall neuer  
 get vs out of our heads - hands,  
 whose mebers wee are, & therfor  
 receiuing of his spirit as wee doe  
 we cannot but bring forth the  
 frutes therof, though now & the  
 the flesh faile vs. But the Lorde  
 men our Lorde be praised which  
 is moze strōg in vs the he which  
 is in the world: he alwaies put  
 teth vnder his hand that we lye  
 not stil no2 shall doe as the repro-  
 bate

## A defence

bate, whose pitie is as the morning dew, some come and some gone, and therfore they cannot continue to the end. Cannot: no they wil not if they could, because they hate God & his glory and therfore all them y<sup>e</sup> seek it to set it forth, whereas y<sup>e</sup> elect love all men & seek to do all men good in God, suspending their judgments of others, that they may stand or fall to the Lord & not to them. Wither to out of this one place of Paul to the Ephes. If the matter of election and predestination be so fully set forth, in gods glory and to the comfort of his Church: how may we say



of predestination. 196

pois is þe matter set forth in the  
whole bodie and booke of the Ca-  
nonicall Scripture wherto I  
had rather send thee (good reader)  
with this candle light which I  
have now given thee: then in a  
matter so manifest to make more  
a do then needeth.

An other treatise of election and  
free wil, by Iohn Bradford.

That there is and alwayes  
hath been with GOD e-  
uen before the world was  
made an election in Christs of all  
those that shall bee saved: many  
places in þe Scriptures do teach

as to the Eph. 1. Ro. 8. 9. 11. 12.  
 Thes. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. And almoste every  
 where in the new Testament we  
 see cause therfore it may be  
 nued of any that is good, althou  
 gh he cannot attain to Gods wi  
 dom, Justice, and mercy in it, so  
 that were to be Gods forepart.  
 Wee must graunt it therfore be  
 cause the words of GOD do  
 not onely teach us but also it  
 doth with the very nature of God  
 that to him not only men: but  
 all things also that have being  
 shall be ever in all eternall

are not onely certain, but so cer-  
tain, that they cannot but be ac-  
knowledg'd, & serve his purpose,  
for els God were not God, if any  
thing, hath been, or could be with-  
out his love & love, & yet certain  
knowledge & his knowledge in  
God may not be separated  
from man from his holiness,  
as to not from his will, except  
he would make two Gods: as  
the Manichees, one the Au-  
thor of all good, and another the  
Author of all evil: both which  
(say they) were eternall & with-  
out beginning. Which their opi-  
nion is devilish and against the  
word of God most manifestly  
which

which affirmeth in many places  
that there is no more Gods but  
one, or any other that haue pow-  
er to do good or evil absolutely, or  
of them selues. But lest some  
which are so curious should be  
out gather, that then all things  
come by fatall necessitie as the  
Stoicks thought, or by compulsion  
and coercion, as other think,  
and therefore say they, all Gods  
precepts requiring that which  
we cannot doe, are in vaine. I  
think it good to speak some thing  
herof.

First the Stoicks opinion is  
to be condemned as concerning  
fatall necessitie, for that it tieth

and bindeth God to the second cause, and maketh him which is a most free agent, bound & tied, so that he cannot work: but as the second cause moueth him. For they did Imagine a perpetuall connerion and knitting together of causes by a perpetuall order which is contained in nature, where as we should certainly knowe that it is GOD which is the ruler and arbiter of all things, which of his wisdom hath foreseen and determined all things that he will do, and now of his power doth in his time put the same in execution according as he

God hath decreed with himself  
 to suffer to save any longer  
 need not, for that I think  
 be none now which be of this  
 opinion, to attribute things  
 of fortune, & worldly calamities  
 to Christians.

Secondly that all things are  
 done by condition or compulsion  
 is false; out of gods providence  
 and predestination cannot be  
 altered or maintained, for  
 must be a difference put between  
 necessity and constraint. All  
 things that have been done, be  
 done in consideration of  
 providence, as it is with God  
 of necessity, but yet not of  
 compulsion.

gallion or constraint. As for ex-  
ample, you shall see that necessitie is  
one thing, and constraint is an-  
other thing. God is good of neces-  
sitie, but who now wil say then  
he is so by coercion or enforced  
thereto. The devill is naughty of  
necessitie, but not by coercion.  
Good men doe well of necessitie,  
but not of compulsion. Wicked  
men doe evil of necessitie but  
not of constraint. A thing that is  
done willingly, is not to be said  
to be done by constraint. GOD  
does good willingly, but not by com-  
pulsion. The Devil is naughty  
willingly, but not of forcing.  
Good men doe good willingly.

but not constrainedly. Which  
 we doe transgresse willingly, but  
 not compelled. So that it is plain  
 though all things be done of ne-  
 cessitie, yet are they not of com-  
 pulsion and enforcemēt. By reason  
 whereof: a man that will be dis-  
 sent in looking hereon, may  
 see matter enough to purge  
 from being the Authour of  
 euill or of any euill, although  
 he be the Authour of all thin-  
 ges and of all actions, which are  
 to be construed according to the  
 will of the doers, and so may  
 see one Action to be both good  
 and euill in respect of  
 Gods will and Satans will. For in



such as a thing is done according to Gods will: the same is good, for his will is good. And inasmuch as a thing is done according to Satthans will: it is evil because his will is evil.

But now to the third thing, that is, whether Gods precepts requiring that which is not in our powers be frustrat or no, although all things are don of necessitie & by Gods providence. To the understanding hereof. y. thinges are to be considered. First that we must think of God, not as he is in him self: but as by his word he teacheth us. Secondly the state of man before his fall is to be

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of election:

compared with the state of man  
presently, as he is now brought  
into this world. For the first, al-  
though it be moste true, & to see  
all things are so certayne as he  
fore is spoken, yet in y<sup>e</sup> God hath  
pened to be by his word some-  
of his wil as we should with dili-  
gence search and observe: we may  
not think otherwise, but that  
whatsoever is done against that  
word: the same is sin and evil in  
him whosoever he be, that doth  
there against, although the same  
transgression God doth & can use  
to serue his Providence accor-  
dingly. Of which providence we  
may not otherwise iudge shal be

word giueth vs leaue, that is  
we must do nothing to serue it,  
but as his word teacheth.

¶ If  
Adam had been ruled hereby: the  
he had not eaten y<sup>e</sup> apple; for in y<sup>e</sup>  
he obeyed not the word of God,  
which he knew; easily we may  
perceiue, that he did not eat y<sup>e</sup>  
apple to obey Gods prouidence  
which hee knew not.

¶ So that euident it is, Adams  
will to be sin and euill, and he him  
self with y<sup>e</sup> Serpent to be the au  
thor therof. God not allowing or  
approving the euill, which is to  
be construed according to the will  
of the doer, which will in Adams  
was naught, althoughe the act.

## of election

tion God turned to serue his prouidence, therby setting forth his wonderfull wisdom, power & goodnes, wherat we ought rather to reuerence to wonder. by wandering further then helpeth vs, to call into question, why God did so? which why: no man is able to vnderstand, & therefore we should bid our busie braine, sit doونه, & not to conet again to be like to God as Adam did, and therefore he fel so fole as he did.

For the second mans fall: I mean befoze his fall, and his state now: thus let vs think only that God made man after his Image, that is: endued with

with a soule immortall, wise,  
righteous & holy, for þe Image of  
God is not concerning the body  
which man hath comon with the  
beasts of þe earth: but it is from a  
bone and of Gods b2ething. So  
þe Adam transgressing Gods pre-  
cept, did not according as he  
should & might haue don: but ac-  
cording as he should not haue  
don and might haue auoided, if  
þe had not receiued the persua-  
sion and counsell of the Serpent.

Which God permitted him to  
do, therby to declare that per-  
fect Justice, wisdom and hol-  
nes, is not nor cannot be in any  
creature, which is not God altho

and therefore Christe being God  
 I was made man; y in man there  
 might be this perfection and iu-  
 stice, which is in Christ our hea-  
 red in Adam we could neuer  
 haue had: Which wisdom of  
 God we shall Joyfully one day  
 beholde, if we wil now restrain  
 our busie brayne and curiositie  
 from ferching further then we  
 should doe: But to returne  
 againe, Adam (I say) being made  
 after Gods Image, which be-  
 creined for vs all, to haue deriued  
 the same vnto vs all by naturall  
 propagation; by transgressing  
 the Commandements, lost and  
 mangled the same Image of

God in himself & in vs all, that  
 for immortallitie came death, for  
 wisdom came foolishnes, for  
 righteousness came vniuersal  
 sinnes, for holines came cor-  
 ruption, concerning Gods iud-  
 gement and in Gods sight, all  
 though these remained in him,  
 concerning mans iudgement &  
 the sight of the world, life, wise-  
 dome, righteousness and holines  
 they which all we by propagati-  
 on doe from our mothers wombe  
 receiue, so that we may well see  
 our state now to be farre from  
 that state, we had before Adams fall,  
 therefore Gods law requireth  
 nothing of vs but y<sup>e</sup> which was

in our nature before the fall  
 ch. we see impossible for us to  
 accordingly, and yet God not  
 iust, in y<sup>e</sup> he asketh of vs nothing  
 therby but the self same thing  
 which he gaue vs in our crea-  
 tion. The Law then and the  
 precepts of GOD were giuen  
 after the fall of man, not that  
 man should therby get life, but  
 the thing which was lost by  
 him (for the blessed seed was  
 promised for the recovering  
 of), and to him that pertained  
 but that man by it might know  
 his sinne, and what he had lost,  
 by to desire more deeply the  
 promised seed by whom as we be



ained: so our euils be not imput-  
ed, and that we being renewed  
by his holy spirit and new seed,  
should as new borne Babes be-  
gin, and by will begin to do  
the law of God, which after our  
deliuerance forth of this cor-  
rupt body and man of Sinne by  
death, we shall without all let  
fully accomplish, & at the length  
receiue the body, to be spirituall  
(as Paull sayth) and be ready  
to obey and serue the spirit, as  
a helper rather then an binder.  
Oh happy day when wilt  
thou appere:  
By this which I haue already  
spoken: I thinke diligent reader  
may

may see how y<sup>e</sup>ther is election  
 Gods children, & how that  
 proude wretchery is full of  
 things, so that all things in  
 spen therof come of necessity,  
 yet nothing thereby is to be  
 restraint and enforment,  
 throught God is faine to be  
 Authour of all things and yet  
 no euill or sinne. The state  
 man before his fall & after, with  
 the cause of Gods law and pre-  
 cepts given to man, I haue  
 ly touched, y<sup>e</sup>lso it resteth  
 I should speak some thing of his  
 will, what it is, and how far  
 may graunt y<sup>e</sup> man hath  
 What this may becomer shall

could haue the end, wherefore  
he gaue his law, to be conserued  
in, namely not for man to get  
therby eternall life which appar-  
tained to the promises first: but to  
show man what sin is & what by  
it he lost, & he might by his in-  
firmities be driven to desire of his  
necessitie, the promises. He  
also, & so by him to receiue the  
spirit where through being rege-  
nerat he might learn to loue the  
law, to take it as a director and  
rule to liue by, & to hedge in his  
heart man from controlling, then  
more (I say) as I would haue it  
considered, if wee will under-  
stand mans free wil: so would

I haue this marked, namely  
 difference betwixt the will  
 for loſt and in our firſt creation  
 and now haue by birth been  
 regeneration. In our firſt crea-  
 on we had a life, not only  
 the creatures: but alſo with  
 which life utterly Adam loſt,  
 he declareth by the running  
 way, to hide him ſelf from God.  
 And this he loſt for vs alſo alſo  
 as for him ſelf, in reſpect where  
 of the ſcripture calleth vs dead.  
 Concerning this life therefore  
 that is with God, we haue  
 will at all, much leſſe any ſtrife  
 For how can a dead man haue  
 any will: The will therefore

and freewill. 204

... is onely for this life and  
... men, that is, it is not good &  
... but in respect of men: and in  
... life in respect of God & life  
... him all our will is as we  
... even dead, yea and the will  
... have for this present life, if  
... man will consider the God of  
... world, and how we are his  
... by birth and continually  
... we be regenerate, and how  
... our affections are to serve  
... purpose: I think none will  
... otherwise, but that mans  
... vnregenerate is none other  
... free, then pleaseth his mai-  
... , who must needs serve  
... God spite of his head, and  
... therefore

so election.

Therefore all to be done by Gods  
providence. (as I said before)  
without any imputation of  
to our good and most holy father.  
Yea but (saith one) what fre  
hath man that is regenerate.  
This will I briefly shewe  
that I have spoken of iustifi-  
cation, the which proceedeth from  
regeneration, from whom we  
may discern it, but not deny  
it, no more then heat from the  
fire.

Justification in Scripture is  
taken for the forgiveness of our  
sinnes, and consisteth in the for-  
giveness of our sinnes. Now  
only Gods worke and we no  
thing

and free wil.

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thing els but patients, and not  
Agents. After this woꝝk in re-  
spect of vs and of our sence, com-  
meth regeneration which alto-  
gether is Gods woꝝk also. For  
as to our first birth we bring  
nothing, bring quoth I: yes wee  
bring (to let it) many things, but  
to further it in nothing at all, so  
do wee bring nothing y<sup>e</sup> can help  
to our iustification: as S. Augu-  
stine ful wel saith, he that made  
thee without thee, shall hee not  
iustify thee without thee: which  
the papists haue peruerterd, rea-  
ding it affirmatiuely without  
interrogation, as though wee  
brought some thing to our iusti-

D.

fyng

## Of election of

tying, wheras it (I meane iustification) is a much more excellent work then the work of our creation, and therfore to arrogant are they, which wil not give all to God in it, as they do in their creation. Good men flee from their pride, and are content to give themselves to God iustifying & regenerating the then they do to their parents for their first generation. Afore we be iustified and regenerated of God: we are altogether dead to God and to all goodnes in his sight, and therfore we are together patients til God have wrought this his onely work, iustification and regeneration.

which



Which woork in respect of our  
 and our imperfection and fallies,  
 that it is not so full and per-  
 but it may be more and  
 more, therfore by the spirit of  
 sanctification, which we receiue  
 regeneration as the seed of  
 God, we are quickned to labour  
 with the Lord, and to be more  
 justified, that is by faith and the  
 rites of faith, to our selues and  
 others to declare the same, & so  
 to encrease frō vertue to vertue,  
 from glozy to glozy, hauing al-  
 wayes need to haue our feet wa-  
 shed, although we be cleane not  
 withstanding.

Now to the question. Answ.

Ad. y.

re.

## Of election

regenerat ( which wee ought to  
 beleue of our selues, I mean  
 that we are so by our baptisme,  
 the Sacrament therof requiring  
 no lesse faith an man (I say reg  
 nerat) that is borne of God: hat  
 the spirit of God. And as a man  
 borne of flesh and blood hath the  
 spirit therof, wherby as he  
 stirre vp him self to do more and  
 more the deeds of the flesh: so the  
 other can by the spirit of God in  
 him, stirre vp in him selfe the  
 gifts and graces of God, to gl  
 rify God accordingly. Now be  
 bre let vs mark, that as the old  
 man is a perpetuall enemy to  
 the new born man: so according

ly to his strength, the works of  
the new man are letted & made  
ineffectuall. Therfor God hath  
taught vs to pray, and promised  
his help, which he commonly in  
anner giueth by the Crosse,  
wherby the olde mā is weaken-  
ed & the new receiveth strength  
more and more, desiring a dislo-  
cation and an utter destruction  
of the olde man by death, that it  
might go to God from whence it  
came, and to his home euen Hea-  
ven, wherein the last day it shall  
reioyce the olde Adam, now so  
weakened, that it wil neuer more  
be able to make faithful friends to  
sue and praise the Lord for ex-

and free wil,

hermoze.

Thus haue you now, who  
free wil the regenerate Church  
of God haue, for whose sakes the  
gospel and sweet free promises  
are given, and to the regenerate  
new man they properly do be-  
taine, as dooth the law with  
condemnation, and the ceremonial  
small promises (I mean prom-  
ises hanging upon condition of  
our worthines) pertain proper-  
ly to the old and burgeoned  
man, so that when he kicketh  
must by them be heideled and  
kept down, when the new  
man would be comforted, he  
must haue, not the law nor the

piece

continuation

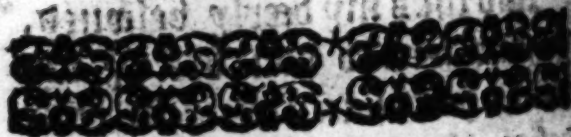
comminations and conditionall  
promises, but the Gospel and her  
moste sweet free promises. So  
shall we walke neither on the  
right no2 on the left hand, but  
keep the right way to Heauen  
ward euen Christe our Lord and  
Captain as his Souldiers, ser-  
uants, and liuely members nei-  
ther despairing no2 carnally ly-  
sing, but fearing and reioysing  
as is appertaining, which God  
graunt for his mercies sake.

Amen.

And thus my déerly beloved,  
I haue sent to you breely my  
minde heerin according to your  
desire. Because I had litle time  
and

and free wil.

and many other lets . I shall  
hartily pray you to take this in  
good part, and with the more in-  
difference and attention to read  
it, for my desire was to write fol-  
ly and speedily, therfore it per-  
chance hath the more obscurity  
and desireth a friendly reader  
construing all to the best, and  
brotherly admonishing  
where cause may  
appeare.



A breef somme of the doctrine  
of election and prede-  
stination.



Gods foresight is  
not the cause of  
sinne or excusa-  
ble necessitie, to  
him that sinneth.

The damned ther-  
fore haue not nor shall haue any  
excuse because GOD foreseeing  
their condemnation through  
their owne sinne, did not draw  
them as hee dooth his elect, vnto  
Christe, but as the elect haue  
cause to thank God for ever for  
his

202  
A breef somme,  
his great mercyes in Chyrille.  
So the other haue cause to la-  
ment their owne wilfulnes, sin  
and contemning of Chyrille,  
which is the cause of their repro-  
bation and wherin we should  
look vpon reprobation: as the  
onely goodnes of God in Chyrille  
is the cause of our election and  
saluation, wherin we should look  
vpon Gods election. He that wil  
look vpon GOD or any thing in  
God, simplie and barely as it is  
in God: the same shall be stark  
blinde, who can see Gods goodnes  
as it is in God? Who can see his  
Justice as it is in him? If therfor  
thou wilt look vpon his goodnes,  
not



not onely look vpon his woꝝks,  
 but also vpon his woꝝd: euen so  
 if thou wilt look vpon his iustice  
 do the like. When shalt thou see  
 that election is not to be looked  
 on but in chꝛiste, noꝝ reprobati-  
 on but in sinne, when the second  
 cause is sufficient, should not we  
 think that they are to curious  
 that wil run to search the first  
 cause, further then God dooth  
 giue them leaue by his woꝝd?  
 The which first cause, because  
 they cannot comprehend: there-  
 fore do they deny it. God be inter-  
 estful vnto vs for his names sake,  
 and giue vs to knowe and loue in  
 his truth, to seek peace and pur-  
 sue

A briefe somme,

sue it. Because God of his good-  
nes, for the comfort of his Chil-  
dren, and certaintie of their sal-  
uation, doth open vnto them the  
thing the first cause of their sal-  
uation, that is, his goodnes before  
the beginning of the world, the  
looker vpon in Christe, a man  
may not therfor be so bold as to  
waite to his condemnation but  
cher then God sealeth it. And  
for as much as he hath not reue-  
led it but in sum it therfore he  
not look vpon the other cause, but  
to be deliuered from sinne and  
fear not reprehending but if thou  
wilt not thou shalt stand in  
cuse in the last day. say not but  
a. 1. thou

A breef some 211  
thou art warned.

**T** O the former Meditations  
& prayers, for your further  
comfort and godly exercises, you  
may ioine those moſte Godly and  
comfortable meditatiōs. which  
are annexed to his book lately  
imprinted againſt the feare of  
death.



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